

The Christian East

WITH BISHOP GORE IN THE NEAR EAST.

BY THE REV. HAROLD BUXTON.

THE Editor has asked me to write a brief record of the Bishop's recent journey in the Near East. Bishop Gore left England on April 3rd and went directly to Prague, where he stayed for about three weeks, and had as his companion Rev. J. B. Seaton. I had the privilege of joining Bishop Gore before he left Prague and of travelling with him to each of the Balkan capitals until we reached Athens, after which I was occupied for some time in relief and refugee questions.

PRAGUE, CZECHO-SLOVAKIA.

Doctor Gore wished to make himself acquainted with the condition of things in the Czecho-Slovak Church, and he had also been invited to deliver three lectures at the Clementinum on "Belief in God and Belief in Christ." He stayed until April 22nd.

BUDAPEST, HUNGARY.

We arrived in Budapest on April 23rd, and were hospitably received at the Legation.

BUCHAREST, RUMANIA.

We arrived at Bucharest on April 27th. The journey through Transylvania and the Carpathian Alps is very beautiful, but Bucharest is an unattractive town on a vast flat plain. We were received by the British Chaplain, the Rev. C. Hinscliff, and by the Chief Secretary of the Legation. Apparently there had been some reports in the newspapers that the Bishop was coming on a special mission "to unite the Orthodox and Anglican Churches"! It was necessary to repeat emphatically that the Bishop had come with no official mission. His purpose was, as Chairman of the Archbishops' Committee for dealing with the Eastern Churches, to visit the Orthodox Churches in the Balkans and to become better acquainted with them and their leaders.

On April 28th the Bishop paid a ceremonial visit to the Metropolitan Myron Christea. On Sunday, April 29th, by express invitation, the Bishop, in his robes, drove to the Cathedral of St. Constantin, where he was received with much honour and made to sit on the throne of the Metropolitan, just outside the altar. Towards the end of the Liturgy (rendered in Roumanian of the 17th century) the Metropolitan addressed the congregation, telling them that Doctor Gore's visit was of the greatest importance and that he himself attached much to

its augury. In reply, the Bishop, translated by Doctor V. G. Ispir, delivered some carefully-chosen words about the Orthodox and Anglican Churches resting on the same basis of Scripture, Creeds, Councils, Succession of Bishops, Sacraments; and expressing the desire that at last "all may be one."

We were then entertained simply but with great cordiality in the Metropolitan's Palace. There were present several Bishops, the Archimandrite Scriban, Professor Demetrescu, Doctor Ispir and others. Doctor Ispir is one of the younger professors. He spent four years at Oxford before the war. He has translated some of Doctor Gore's writings for his pupils. He is Secretary to the Ministry of Cults. The Metropolitan said that hitherto the Church of England had seemed to him to have shown special friendship for the Church of Russia, but that he had been convinced by the visits both of the Bishop of Gibraltar and of Doctor Gore that there was no less friendship on its part towards the Church of Rumania. It was his own urgent desire that the two Churches should draw closer together.

The Rumanian Church is in process of reorganisation, which has been made necessary by the great increase of territory assigned to Rumania in 1919 and its consequent fusion with the Transylvanian Church. For instance, a complication has arisen in Bessarabia. The former Russian Bishop will not consent to remain now that his diocese has become Rumanian.

We were taken to see many interesting sights in and around Bucharest—sculptures of the time of Trajan in the Carol Park, the Church of Bukar (15th century), the founder of Bucharest, the Church of Catrocen at the King's summer residence; also the *copies* of the Visigoth treasures in the University Museum. The originals (gold vases, plates, etc.), together with other treasures of the Rumanian State and Church, were sent to Moscow for safety in 1916. Later, of course, they were seized by the Soviet Government.

During our week in Bucharest the Bishop had conversations with M. Duca, the Foreign Minister, M. Banu, Minister of Cults, Madame Romalo, the Rev. Mr. Adeney (Mission to the Jews) and the leaders of the Student Movement, the Y.M.C.A. and Y.W.C.A.

All the town clergy have to take a University Degree, those who are only trained at a Seminary can be country clergy only. Almost every diocese has its Seminary; there are also two Theological Faculties, one at Bucharest with 500 students and the other in Czernowitz with 200 students. The normal course is eight years at the Seminary (*i.e.*, from the age of 13 or 14 to 21 or 22) and four years at the Theological Faculty.

One or two spoke hopefully of the signs of spiritual revival. The Orthodox Priest at Orsova, a lovely place close to the Iron Gates on the Danube, said that the people come to church well on the great festivals, but not very much otherwise. He appeared to be a very good man and his church was clean. According to what appears to be the habit in Transylvania, he was dressed like a Protestant pastor with hair cut short, etc. There are one or two parishes in Bucharest where, we were told, there is a spiritual revival going on.

Certain Protestant bodies especially the (Saxon) Calvinistic Church and the Seventh Day Adventists, are said to be very active, both in Transylvania and in old Rumania. Much indignation is expressed at their proselytizing activities.

BELGRADE, JUGO-SLAVIA.

At Belgrade, where we arrived on May 5th, we were met by Bishop Nicolai Velimirovic of Ochrida, Bishop Dositey of Nitsch and a number of Serbian students, some of whom had been at Cuddesdon. Next day, being Sunday, it was arranged for the Bishop to go to the Liturgy at the Cathedral at nine o'clock. The Liturgy was said by Bishop Dositey, and after the service the Bishop addressed the congregation from a platform in the nave. Next day the Bishop went to luncheon with the Patriarch Dmitri at the Metropolia. There were present Bishops Nicolai and Dositey, Anthonio, the Russian Archbishop of Kieff, the Minister of Cults, Professor Glubokovski, Professor Marco Lecco, and the Rev. Mr. Lukovitch, and others. It seems that the period immediately after the war had been a period of serious demoralisation, but things are settling down now and there are good hopes about the future of the Church.

We saw a good deal of Belgrade. The British Minister took Doctor Gore for a drive in the King's forest, where there were fine views over the Danube and the Save. On the terrace overlooking the river there parades "young Serbia," full of pride in her new Imperial vocation; for to the north what was Austrian in 1914 is all Serbian now, and to the west also Croatia and Montenegro form part of her new dominions. Who can wonder at these sentiments? They are the same in every Balkan country. Mediaeval traditions are the curse of Balkan nationalism. The Serbians had their empire in the 14th century; the Bulgarians had their empire in the 9th and again in the 13th century. None of them can ever forget these things, and they all dream of restoring their former glories.

The most important event of the Bishop's visit to Belgrade was a conference on May 9th, at the Metropolia with bishops, priests, professors and students, the deacon, Constantine Lukovitch, interpreting. The Bishop was asked to speak at length and very frankly on the relations of the Anglican and the Orthodox Churches and the prospects of reunion. Both Serbian clergy and laity seem eager to know us better.

The Bishop had an interview with the King.

CARLOVCI, JUGO-SLAVIA.

We went to Carlovci on St. Sava's Day, May 10th, accompanied by Bishop Nicolai, Bishop Joseph, Mr. Lukovitch and Dr. Gerovsky, President of the Communes of the Russian Carpathians. Dr. Gerovsky said that the population in the Russian Carpathians in large numbers is abandoning the Uniate position for Orthodoxy. The visit to Carlovci was most interesting and cheering. It is a thoroughly ecclesiastical little town, with Patriarchal Palace (containing Synodal Hall, Patriarchs' apartments, King's apartments, rooms for all the members of the Holy

Synod), Library, Seminary and Cathedral. There is also a delightful garden, full of nightingales. There is a remarkable picture of a mediæval Metropolitan on horseback, in flight from Ipek to Carlovci; since that time this place has been the Zion of Serbia. A great concourse of students under the charge of the Rev. Ireney Georgivitch met the Bishop at the station. Later on Dr. Gore visited the Seminary and addressed the students, bidding them keep their minds open to the new light in science, etc., but to hold fast to the old faith on which the life of their country had been built, and which alone could beget new men for the service of the modern world.

An interesting incident of this visit was a further meeting with Archbishop Anthonio of Kieff and other Russian ecclesiastics who have gathered here since their exile.

SOFIA, BULGARIA.

We were in Sofia from May 12th to May 18th. The future orientation of the Bulgarian Church is uncertain. There is some talk of a revival of the Exarchate, which, if brought about, would confirm and prolong the schism with Constantinople. On the other hand, there has been a good deal of talk recently about a reconciliation with the Patriarchate, and tentative negotiations have been carried on, with the Russian Bishop Alexander as intermediary. The Patriarchate requires that the Bulgarians should acknowledge the existence of the schism as a fact and (without any expression of penitence) ask the Patriarchate to annul it; but, apparently, these negotiations have not carried the matter any further towards a solution.

Incidentally, I was informed that the Bulgarian Church has never been declared schismatic by the other autocephalous Churches, and that there are no insuperable difficulties, therefore, in the way of a reconciliation between Sofia and Belgrade, for instance.

We were met on arrival by Mr. Kissimoff, of the Foreign Office, the Metropolitan Stephan and others. We wrote our names in the King's book and visited the Legation. We also saw Sir Elliott Colvin, who represents the Reparation Commission. On Sunday, May 13th, Bishop Gore was present at the Liturgy in the old Cathedral of Sofia. The new Cathedral, St. Alexander Nevsky, is not yet consecrated. We were told it would be consecrated next October, but others doubt this. It is very magnificent. After the Liturgy on Sunday morning, at which two other Bishops concelebrated with the Metropolitan, Dr. Gore was asked to distribute the antidoron to the clergy within the altar, who were not taking part in the service or communicating. He was then robed in the Metropolitan's cope with a train borne behind him; he was given the Metropolitan's staff and taken to a throne outside the sanctuary, where he briefly addressed the congregation, gave a blessing to the people, and distributed the antidoron to all of them. On another day we were taken to see the ancient churches in the city, three of them almost subterranean, dating from Turkish times, when this manner of building churches was required as a humiliation. All of them were well kept—one with a miraculous spring, much sought after. One of

the old churches dates in part from Roman times, part of it going back, perhaps, to the days of the Council of Sardica (*i.e.*, Sofia). The Bishop was taken to the Theological Faculty building and shown their treasures, some of which are very remarkable. We also visited the chapel of the Holy Synod, the altar of which was granted to the Bishop for our Holy Communion by the Metropolitan Boris, who is Vice-President of the Holy Synod and Bishop of Ochrida.

We were taken a long journey to Rilo, which is about eighty miles from Sofia (110 miles by the road by which we returned) over shocking roads. We were accompanied by the Metropolitan Stephan, Mr. Kissimoff, Mr. Shipkoff, the Rev. Father Tsankoff, a Russian priest in the Bulgarian Church, Mr. Milocheff and others. We spent a night at the monastery. Next morning the Liturgy was celebrated by the Metropolitan, it being the festival of King Boris, 864 A.D., and also the name-day of the present king. We went all over the monastery buildings which are, I think, quite unique, and admired the wonderful mountain scenery. We saw the tomb of Ivan Rilski (St. John of Rilo) and kissed his mummified hand preserved in the monastery church, which he founded. This monastery preserved its freedom from Greek episcopal visitation, and therefore was able to retain old Bulgarian manuscripts. We made a special point of visiting the burial place of James Bouchier (the English journalist who did so much for Bulgaria), situated in a most lovely spot. The monastic life here and elsewhere seems to be at a low ebb. The monks are mostly old men and there are no recruits. The large properties formerly belonging to Rilo are now sequestered by the Government.

The return journey *via* Samokoff was through beautiful country, very fertile, and everywhere thoroughly cultivated. The peasant farmers all have their own land and are rich and prosperous. The villages swarm with children. We witnessed a very pretty village fête, with the young people dancing in bright, embroidered costumes. After our return to Sofia we had an interview with the young King Boris, who was very gracious to us and seemed interested in the Church. Lady Colvin arranged a meeting of the "English-speaking Union" (mostly Bulgarians), at which the Bishop spoke about nationalism and its perils. We visited the theological seminary, which is in a beautiful position outside the city, beyond the Boris Park, but we learned that it had been sequestered by the Government to be turned into an agricultural college. Much indignation was expressed at this proceeding. The seminary had been built out of voluntary church funds twenty years ago. This is a very serious matter for the Bulgarian Church. (Since the revolution early in June the new Government, I am informed, has decided to restore the seminary to the Church.) The university here, recently closed owing to a strike of the professors at Government interference with orthography, has now been re-opened. It is said that there are about one hundred Russian students at the university. Bulgaria has been exceedingly generous in receiving Russian refugees into its territory. There is a Russian Bishop here (Seraphim), and a Russian Church, where we heard beautiful music.

CONSTANTINOPLE.

The Bishop reached Constantinople in time for Whit Sunday, May 20th. On this day he preached at the Crimean Memorial Church at the Sung Eucharist, in the Embassy Chapel, and at the Parade Service at British G.H.Q. by invitation of General Harrington. Both the Anglican chaplains, Canon Whitehouse and the Rev. R. Borough, met the Bishop on his arrival and helped in arranging his programme. On May 22nd he visited the Holy Synod, which was in session at the Phanar. The Patriarch made an address to Dr. Gore and he replied in French. On another day the Bishop visited the Congress of the Orthodox Churches, an unofficial assembly which was then in session. The President announced that they had accepted unanimously the Gregorian Calendar and would begin its use in October next. Christmas would therefore be observed on the same day with the West, but they were dissatisfied with the Western rules for the fixing of Easter. It seems that most of them would like a fixed Easter. Other matters included in the agenda of the Congress were the second marriage of priests and the marriage of bishops.

Dr. Gore visited the Armenian *locum tenens* of the Patriarch, Mgr. Arslanian. The plight of the Armenians generally is as wretched as ever. Six or seven hundred thousand of them—no less—are scattered throughout the whole of the Near East, exiled from Asia Minor and without a corner of territory to call their own; their condition is heartbreaking.

The Bishop was taken by the acting High Commissioner, Mr. Henderson, up the Bosphorus, and visited Robert College. He was sorry not to have time to visit the Constantinople College.

The refugee problem in Constantinople is still acute in the extreme. The Turkish refugees from Eastern Thrace, who came out during the Greek occupation, have been sent across into Asia, and their numbers in Constantinople are almost negligible. The main problem is that of the Greek refugees. There are between fifteen and twenty thousand of these in the city, where they remain, either because they are too sick or feeble to travel further, or because travelling facilities are denied them, or because the Greek Government cannot accommodate any more. Greece is already overflowing with refugees, but it is to be hoped that those now left in Constantinople will shortly be transported somewhere else. In the camps they are an easy prey to typhus, smallpox and other miserable fevers, and there is not the remotest possibility of their being able to settle down in this locality with security of life.

* * *

In all the confusion and uncertainty which surrounds the Phanar there is one factor which, though often overlooked, is of no small importance, *i.e.*, the influence of the Russian Church in exile. The Russian bishops and clergy have now a distinct position in the Near East, and constitute an important source of strength to Near Eastern Christendom at this moment.

CHRYSTOSTOM, METROPOLITAN OF ATHENS 119

ATHENS, GREECE.

We reached the Piræus on May 28th, having spent Trinity Sunday on the steamer in the Ægean. We were met by a Greek priest from the Metropolitan and Professor Alivasatos; also by Canon Wigram, the Chaplain, and a representative from the Legation. The Bishop paid an afternoon visit to the Metropolitan Chrysostom, who returned his call next day. He also had an interview with the King.

On Wednesday, May 30th, Dr. Gore visited the Holy Synod and had a long conference with the members about the history and doctrine of the Church of England. In summing up the Bishop said that he thought the first step which ought to be taken was to get, in Greek, some adequate account of the situation in England before the Reformation, the Reformation in England and the Anglican Prayer Book and Formularies, and the subsequent history of the Anglican Church. He thought that the general mind of the Anglican Church would be found expressed in the "Terms of Inter-Communion."

The above is a somewhat cold and bald statement of the incidents of the Bishop's journey. I trust that one day I may read the Bishop's own impressions of this tour in the pages of *THE CHRISTIAN EAST*.

May I add two words:—

(1) The journey was not an easy one for Bishop Gore. It taxed his strength and was carried out at no small sacrifice of time and effort. But it was made worth while from our point of view, by the appreciation that his visits aroused in many centres. His personality, his scholarship, and, above all, his modesty, made a very deep impression. Many comments were made, privately, to me, about his visits and his speeches. "The greatest man we have met," said a Serbian student; and a Greek Professor: "His coming among us will not be forgotten; it will leave lasting impressions and will have big results in the future."

(2) And lastly, about Eastern Christendom in general, I would remind the English reader that the situation in the Near East is still best described as an inferno. Persecution, famine, insecurity of life; wars, assassinations, epidemics, diseases; these things form almost the normal environment in which our Eastern brethren live. These things must be told, and *retold*, to those who speak of spiritual or moral inertia in the Orthodox Churches. The Church seems to sleep? Get direct to the *soul* of Orthodoxy—to the holy lives, the splendid examples of faith, to the countless martyrdoms for Christ. They shame us into reverence and awe and thanksgiving. In the soul of Orthodoxy there is an undying flame of devotion to the Lord of All. "Statesmen and friends have betrayed us, have forgotten. But Thou dost not forget. In our despair, we look for Thy return."

CHRYSTOSTOM, METROPOLITAN OF ATHENS.

This biographical sketch is translated from the Athens ANAPLISIS of 15th March, 1920.

THE Church of Hellas has her new chief. The Archimandrite Chrysostom Papadopoulos, Professor of General Church History in the University of this city, has been elected Metropolitan of Athens. Born in 1868, and having spent the earlier years of his education in

his native country, he studied at the Patriarchal School of Constantinople and at Halki from 1884-7, and at the Theological College of the Holy Cross in Jerusalem from 1887-8, where he graduated. He spent the next two years at the University of Athens, studying in the Theological Faculty and in 1891 went to Russia at the expense of Queen Olga, residing at the Academies of Kiev, 1892-3, and of Petrograd, 1893-5, where he graduated in Theology.

On leaving Petrograd, he was appointed Professor at the Theological School of Jerusalem and in 1899 its Principal, which position he held till 1909, being ordained in 1900.

On leaving Jerusalem he resided for a short time at Alexandria and in 1910 the University of Athens conferred on him an honorary Doctorate in Theology, as "the author of several distinguished works in Theology."

In 1911 he was appointed Director of the Rhizariion Theological Academy in Athens by the Crown, and in 1914 Professor of General Church History of the University of Athens. Shortly afterwards he was honoured with the knighthood of the Order of St. Saviour.

Through his devotion to theological science and his brilliant ability, he is known as the most distinguished of contemporary Greek theologians and is the author of over 100 theological articles and treatises. Of his recent writings the most important is a *History of the Church of Hellas*, of which the first volume has appeared.

ACCEPTANCE OF ANGLICAN ORDINATIONS BY JERUSALEM AND CYPRUS.

Σεβασμιώτατε Ἀρχιεπίσκοπε Καππαδοκίας καὶ Πρωθιεράρχα Πάσης Ἀγγλίας, ἐν Χριστῷ
τῷ Θεῷ, λίαν ἀγαπῆτέ καὶ περιπατήτε ἀδελφεῖ Κύριε RANDALL.

Τὴν Ὑμετέραν λίαν Ἡμῶν ἀγαπήτην Σεβασμιότητα ἀδελφικῶς ἐν Κυρίῳ κατασπαζόμενοι
ἡδύστα προσαγορεύομεν.

Χθές μὲν διαβιβάσαμεν τῇ Ὑμετέρᾳ Σεβασμιότητι τὴν ἐν τηλεγράφημα "Ἀσμενοι ἀγγελλομεν Ὑμετέρᾳ Σεβασμιότητι ὅτι ἱεὲς Σύνεδρος Ὑμετέρου Πατριαρχείου ἐν ἐπανδλημμέναις συνεδρίαις μελετήσασα ζήτημα Ἀγγλικανικῶν χειροτονιῶν ἀπὸ Ὁρθοδόξου ἀπόψεως, ἀπεφάσκει—ταύτας ἐγκύρους." Σήμερον δ' ἐπεξηγούμενοι τοῦτο γνωστὴν ποιούμεθ' αὐτῇ ὅτι τὴν ἀφορμὴν λαβοῦσα ἡ ἁγία καὶ ἱερὰ Σύνοδος ἐκ τῆς πρὸ τῆς γενομένης ἀποφάνσεως τῆς ἐν Κων/πόλει Πρωτοθρόνου τῶν Ὁρθοδόξων Ἐκκλησιῶν ἐπὶ τοῦ κύριου τῶν Ἀγγλικανικῶν χειροτονιῶν ἀπὸ Ὁρθοδόξου ἀπόψεως, καὶ ὑπὸ τὴν προεδρίαν Ἡμῶν μελετήσασα τὸ ζήτημα ἐκ πασῶν αὐτοῦ τῶν ἀπόψεων, ἀπεφάσκει γνωμὴν ὅτι ἀπάντα τῆς Ὁρθοδόξου Ἐκκλησίας, αἱ τῆς Ἀγγλικανικῆς ὁμολογίας χειροτονίαι Ἐπισκόπων, Ἱερέων καὶ Διακόνων ἔχουσι τὸ αὐτὸ κῆρος, ὅπερ ἔχουσι καὶ αἱ τῆς Ῥωμαϊκῆς Ἐκκλησίας, ἃ τε δὴ ὑφισταμένων πάντων τῶν στοιχείων, ἃ τὰ κρινόνται ἀπαραίτητα ἀπὸ Ὁρθοδόξου ἀπόψεως πρὸς ἀναγνώρισιν χαρίσματος ἱερωσύνης ἐξ ἀποστολικῆς διαδοχῆς.

Τὴν ἀνωτέρω διαγνώμην τῆς καθ' ἡμᾶς Ἐκκλησίας, ἀποτελοῦσαν πρῶτον ἐν τῷ θεοφιλεῖ ἔργῳ τῆς τῶν πάντων ἐνώσεως, πολλῇ τῇ χαρᾷ ἀνακοινούμενοι τῇ Ὑμετέρᾳ Σεβασμιότητι, ὡς Πρωθιεράρχῃ τῆς ὅλης Ἀγγλικανικῆς Ἐκκλησίας, καὶ τὰ ἐπὶ αὐτῇ αἰτούμενοι παρὰ Κυρίου ὅτι πλείονα ἰγμένᾳ καὶ σωτήρια διατελοῦμεν.

Ἐν τῇ Ἁγίᾳ Πόλει Ἱερουσαλὴμ, 27 February, 1923.

Τῆς Ὑμετέρας περιπατήτου ἡμῶν Σεβασμιότητος
ἀγαπητὸς ἐν Χρῷ ἀδελφός καὶ ὡς πρῶτος

Ο ΙΕΡΟΣΟΛΑΥΜΩΝ ΔΑΜΙΑΝΟΣ

ANGELICAN AND ORTHODOX IN CONFERENCE AT BELGRADE, MAY 16, 1923



*Front row, left to right: Bishop Gore, the Patriarch Dimitri of Jugoslavia, Bishop Dossothey of Nisich.
Fourth row on right: The Rev. Harold Boston, next to whom but one with white beard, Prof. Galskiysky.*

ACCEPTANCE OF ANGLICAN ORDINATIONS 121

THE first of the Churches to reply to the Encyclical of Meletios IV., quoted by His Grace, has been that of Jerusalem, the Patriarch Damianos notifying the fact himself to the Archbishop of Canterbury in this letter. Both Greek and English versions were forwarded by His Grace.

"To His Grace the Archbishop of Canterbury, First Hierarch of all England, our most beloved and dear brother in Our Lord Jesus, Mgr. Randall. Greeting fraternally your beloved to us, Grace, we have the pleasure to address you the following :—

"Yesterday we dispatched to Your Grace the following telegram: 'We have pleasure inform Your Grace that Holy Synod of our Patriarchate after studying in several meetings question Anglican Orders from Orthodox point view resolved their validity.' To-day, explaining this telegram, we inform Your Grace that the Holy Synod, having as a motive the resolution passed some time ago by the Church of Constantinople, which is the Church having the First Throne between the Orthodox Churches, after examining this question under our presidency from all its aspects, resolved that the consecrations of bishops and ordinations of priests and deacons of the Anglican Episcopal Church are considered by the Orthodox Church as having the same validity which the Orders of the Roman Church have, because there exist all the elements which are considered necessary from an Orthodox point of view for the recognition of the grace of the Holy Orders from Apostolic Succession.

"We have a great pleasure in communicating to Your Grace, as the First Hierarch of all the Anglican Churches, this resolution of our Church, which constitutes a progress in the pleasing-to-God work of the union of all Churches, and we pray God to grant to your Grace many years full of health and salvation,

" (Signed) DAMIANOS.

"Jerusalem,

February 27th/March 12th, 1923."

LAMBETH PALACE, S.E.

March 31st, 1923.

"To His Holiness Damianos, Orthodox Patriarch of Jerusalem.

"MOST REVEREND AND DEAR BROTHER,

"It is my privilege to thank Your Holiness for your important letter recently received, intimating to me that the Holy Synod of your Patriarchate, after study of the historical and ecclesiastical questions involved, finds itself in full agreement with the Holy Synod of the Orthodox Patriarchate in Constantinople upon the subject of the Holy Orders of the Anglican Church, and, as the outcome of the examination of the question, declares 'that the consecrations of bishops and ordinations of priests and deacons of the Anglican Episcopal Church are considered by the Orthodox Church as having the same validity which the Orders of the Roman Church have, because there exist all the elements which are considered necessary from an Orthodox point of view for the recognition of the grace of Holy Orders from Apostolic Succession.'

"I assure Your Holiness of the satisfaction with which I receive any such assurance of the strengthening of the fraternal bonds which subsist between the Anglican Church and the Orthodox Church of the East, and I pray that God may grant to Your Holiness and to the Church in which you preside every highest and deepest blessing and may prosper you in word and deed.

"I have the honour to remain, with fraternal regard,

"Your Holiness' faithful brother in our Lord Jesus Christ,

"(Signed) RANDALL CANTUAR."

Translation and Note from the "Church Times" of May 18, 1913.

The following letter has been addressed by the Archbishop of Cyprus to the Ecumenical Patriarch:—

Τῷ Α. Θ. Παναγιώτῃ τῷ Οἰκουμένικῳ Πατριάρχῳ Κυρίῳ Μελετίῳ τὸν ἐν Χριστῷ ἀσπασμὸν φιλαδελφῶς ἀποτέμενον.

Παναγιώτατε,

Προθέμῳς ἀναποκρινόμενοι εἰς τὰ διὰ τῶν ὑπὸ ἡμερ. 8ης Αὐγούστου 1922 γρικμάτων τῆς Ὑμετέρας σεπτῆς Παναγιότητος εἰσηγούμενα, ὅπως καὶ ἡ καθ' ἡμᾶς Αὐτοκεφαλὸς Ἐκκλησία Κύπρου εἶπεν τὴν γνώμην αὐτῆς πρὸς τὸ κύρος τῶν Ἀγγλικανικῶν χειροτονιῶν ἐδίσταμεν τὸ Ζήτημα ἐνώπιον τῆς Ἱερᾶς Συνόδου συνεδριαζούσης.

Αὕτη δὲ μετὰ πλήρη μελέτην αὐτοῦ κατέληξεν εἰς τὸ ἐξῆς πόρισμα:

Νοομένου ὅτι δὲν διεκρίθη ἡ Ἀποστολικὴ διαδοχὴ παρὰ τῇ Ἀγγλικανικῇ Ἐκκλησίᾳ ἐν τῇ μυστηρίῳ τῆς Ἱερωσύνης διὰ τῆς χειροτονίας τοῦ πρώτου Ἀρχιεπισκόπου ἐν τῇ Ἐκκλησίᾳ ταύτῃ Ματθαίου Πάρκερ, ὑπαρχόντων δὲ ἐν τῇ Ἱερωσύνῃ παρὰ τοῖς Ἀγγλικανικοῖς τῶν αἰσθητῶν σημείων, δι' ὧν παρέχεται ἡ χάρις τοῦ Ἁγίου Πνεύματος ἡ ἱκανοῦσα τὸν χειροτονοῦμενον εἰς τὰ καθήκοντα τοῦ οἴκειον βαθμοῦ, δὲν ὑπάρχει κώλυμα νὰ ἀναγνωρίσθῃ ὑπὸ τῆς Ὁρθοδόξου Ἐκκλησίας τὸ κύρος τῶν Ἀγγλικανικῶν χειροτονιῶν ὡς ἀναγνωρίζεται ὑπὸ ταύτης καὶ τὸ κύρος τῶν χειροτονιῶν τῆς Ρωμαϊκῆς, Παλαιοκαθολικῆς, καὶ Ἀρμενικῆς Ἐκκλησίας. Ἐφ' ὅσον οἱ ἐκ τῶν Ἐκκλησιῶν τούτων κληρικοὶ προσερχόμενοι εἰς τοὺς κόλπους τῆς Ὁρθοδόξου Ἐκκλησίας γίνονται δεκτοὶ ἄνευ ἀναχειροτονίας, τοῦτ' αὐτὸ ἀποφαινόμεθα νὰ ἐπικρατήσῃ καὶ διὰ τοὺς ἐκ τῶν Ἀγγλικανῶν, ἀποκλειόμενου τοῦ intercommunione (μυστηριακῇ ἔνωσις) καθ' ἣν δύναται τις ἀδιακρίτως νὰ δέχεται τὰ μυστήρια ἀπὸ χειρὸς Ἀγγλικανοῦ καίτοι ἀνηκεῖ τῇ Ὁρθοδόξῳ δόγματι ἐφ' ὅσον δὲν ἐπιτυγχάνεται ἡ δογματικὴ ἔνωσις τῶν δύο Ἐκκλησιῶν, Ὁρθοδόξου καὶ Ἀγγλικανικῆς.

Τὴν γνώμην ταύτην τῆς καθ' ἡμᾶς Ἐκκλησίας ὑποβάλλοντες τῇ Ὑμετέρᾳ Θεοσιτῇ Παναγιότητι διὰ τὰ περαιτέρω,

Διατελούμεν μετ' ἀγάπης ἐλάχιστος
ἐν Χριστῷ ἀδελφός

† Ο ΚΥΠΡΟΥ ΚΥΡΙΑΛΛΟΣ.

Ἐν Ἀρχιεπισκοπῇ Κύπρου τῇ 7/20 Μαρτίου, 1923.

YOUR HOLINESS,

Responding readily to the suggestion made in your reverend Holiness's letter of August 18, 1922, that the Church under our presidency should give its opinion as to the validity of Anglican Orders, we have placed the matter before our Holy Synod in formal session.

After full consideration thereof, it has reached the following conclusion. It being apprehended that the Apostolic Succession in the Anglican Church was not broken in the Sacrament of Orders at the consecration of the first Archbishop in this Church, Matthew Parker, and the sensible signs by which the grace of the Holy Spirit, which enables the man ordained for the duties of his particular order, being found in Orders among the Anglicans, there is no obstacle to the recognition by the Orthodox Church of the validity of Anglican Ordinations in the same way that the Ordinations of the Roman, the Old Catholic, and the Armenian Churches are recognized.

Inasmuch as clergy entering the bosom of the Orthodox Church from these Churches are received without re-Ordination, we express our judgment that the same should hold good in the case of Anglicans. Intercommunion (Sacramental Unity), by which any person would be able indiscriminately to receive the Sacraments at the hands of an Anglican, even though he adhere to Orthodox dogma, being reserved

ANGLICAN AND ORTHODOX REUNION 123

until such time as dogmatic union between the two Churches, Orthodox and Anglican, be brought about.

Submitting this opinion of our Church to your Holiness,

We remain, the least of your brethren in Christ,

CYRIL OF CYPRUS.

March 7/20, 1923.

The fact that the British Government has not hitherto seen its way to accede to the prayer of the Cypriot people for union with Greece might have been expected by those who misrepresent Orthodox ecclesiastics as mere politicians to have delayed a favourable reply to the Œcumenical Patriarch's encyclical of last year. The Cyprus recognition of Anglican Ordinations is as complete, however, as that of Jerusalem or of Constantinople itself. The reservation, with which it concludes, in no way rules out that economic Intercommunion recommended by Professor Komnenos in 1921, by which individuals in emergency might be authorized to receive Anglican or Orthodox Sacraments, as the case might require. Reference to that possibility was not included in the Œcumenical Patriarch's encyclical, it obviously being a matter to be discussed after the main question of the validity of Anglican Ordinations is settled. As we have often pointed out, indiscriminate Intercommunion, whereby all Anglicans and Orthodox would be free in all circumstances to communicate at each other's altars, etc., is not rightly possible until the two Churches have proclaimed an act of dogmatic agreement. The Archbishop of Cyprus deserves our gratitude for making this clear.

The Church of Cyprus, though in numbers the smallest, possesses great prestige in the Orthodox world, owing to its antiquity, its autocephalous character having been recognized by the Council of Ephesus in 431.

The Archbishop of Sinai, whose Church is autonomous, has also expressed its adherence to the Constantinople decree. Other decisions are expected in the next few months.

ANGLICAN AND ORTHODOX REUNION.

BY THE RIGHT REVEREND GERMANUS, METROPOLITAN OF THYATIRA.

(A paper read at the Gloucester Diocesan Conference, June 1st, 1923.)

I MUST tender my best thanks to His Lordship, the Bishop of Gloucester, for his kindness in inviting me to this meeting in his diocese; the more so as he is thus granting me permission and affording me an opportunity to address a few words to this distinguished assembly.

Of the various topics to be discussed at this meeting the one that has, from the very beginning, engaged my lively interest, is the question of "The Relations of the Anglican Church with the Eastern Orthodox Church." This is so, not only because, as a member of this latter Church, I must feel interested in a topic so important, connected as it is with the fate and future of the Church which I am serving, but also because, as a permanent representative of the Œcumenical Patriarchate in England I am bound by an official charge and duty to make every possible effort with a view to drawing closer these relations, "until we all reach a unity of faith."

A.

Now what the relations of the two Churches were in the remote past I need not say, as I consider this to be an exhausted topic, and one well

known to all those who carefully follow the historical evolution in the relations of their own Church with other Churches. What I wish to emphasise is that the two Churches have never been so closely in touch with each other as during the last ten years. This is due, first to the unabated interest in the various sections of the Orthodox East shown by the Anglican clergy and by their venerable Head, the Lord Archbishop of Canterbury, who has, in word and deed, taken the lead in the cause of giving protection to the Orthodox Churches in persecution; and secondly, to a more accurate knowledge and mutual appreciation of the nature and essence of either Church. For it is a fact that, while even a few years ago this knowledge was limited on either side to a theoretical or, rather, an academical study of the matters and conditions of the other Church, without any living and direct intercourse between the leading members of the two Churches, in the last few years things have assumed another aspect. Eminent ecclesiastics and divines of either Church organise learned discussions of the principal outstanding differences between the two Churches: opinions and views are formulated, interpretations and explanations are given of relevant points, deviations and transgressions are confessed and, generally speaking, full light is shed on fields where formerly one had to grope about in order to perceive the right aspect of the various questions. One has only to recall to mind the discussions carried out not long ago in America as well as here in England between, on the one hand, the then Metropolitan of Athens, now Œcumenical Patriarch, Mgr. Meletios, and the theologians of the University of Athens who accompanied him, and on the other, the clergymen and divines of the Episcopal Church in America and of the Church of England.

But what contributed in the highest degree to a right knowledge and appreciation of the burning issues of points of agreement and of divergencies between the two Churches is undoubtedly the praiseworthy initiative of His Grace the Archbishop of Canterbury in asking, on the occasion of the last Congress held at Lambeth Palace, that a special delegation from the Œcumenical Patriarchate should follow up its labours and discuss with the committee appointed for this object, and with the other standing "committee for the union of the Churches," vital questions bearing on their doctrinal differences. Certainly no one is so naive as to expect, as the direct result of these discussions, a doctrinal union and a sacramental intercommunion between the two Churches. The chasm opened by separation throughout long centuries cannot be filled in within a day. What this discussion and close acquaintance achieved as a positive result was to strengthen the friends of union in their belief that this chasm is not unbridgeable and that by constant prayers and assiduous labours this pious and meritorious desire of the union of the Churches may become a reality. "We think," the delegation wrote in their report to the Holy Synod at Constantinople, "that we are bound by a sacred duty to continue doing everything possible and contributing in every way to a successful issue of a cause so agreeable to God, as is the union of the Churches, in full confidence that the mighty hand of our Lord will remove, in the course of time, every

obstacle and will lead to a happy conclusion a work which will be a blessing to Christendom and will bring great benefits to mankind."

As an indication of the continuation of these efforts and, at the same time, as a step towards a more substantial *rapprochement* between the two Churches must be considered the decision taken about the middle of last year by the Holy Synod of the Œcumenical Patriarchate to recognise the validity of Anglican Orders. This decision, the outcome of long studies and discussions between the Orthodox theologians, among whom a leading position was held by the ever-memorable Professor P. Comnenos, the author of the well-known treatise, "On Anglican Orders," originated from the foremost member of the Orthodox Church, the Œcumenical Patriarchate, and I have no doubt that in the not very remote future it will meet with the approval of the other autocephalous Churches. The fact that up to now only the Churches of Jerusalem and Cyprus have given their assent to that decision must not disappoint anyone. The delay is not due to any reluctance or hesitation, but, on the one hand, to the present extraordinary conditions under which certain Orthodox Churches still find themselves, being obliged to struggle hard for their own existence and, on the other hand, to the fact that some others are much occupied with many tasks, having just emerged from the whirlwind of the Great War, and need a long time and assiduous labours to reconstruct themselves internally and readjust the mode of their existence and their activities to new conditions and circumstances.

But there is still another reason, and we must put this to the debit of our Church, to wit, the highly decentralised system in the administration of the Orthodox Church. Far be from us the idea of substituting for the democratic and constitutional *régime* of our Church, dating as far back as the Apostles, a centralising and absolutist system. But while we all agree on this point, there is a growing appreciation in competent circles of the need of a permanent authority which, representing all the members of the Orthodox Church in matters for which there is no need to convoke a General Synod, will be able to pass an authoritative opinion on them, vested with full powers which all the other members will have to recognise. The initiative of His Holiness in convening in Constantinople a Conference of representatives of the various Orthodox Churches in order to come to common decisions, binding to all, with regard to the change of the Calendar; the prompt zeal with which the various Churches, responding to the call, have sent their representatives; the interest with which Orthodox Christendom throughout the world is following the development of the work and awaiting its results, clearly testify to the fact that the idea of improving the system by the introduction of elements corresponding to the present-day needs and conditions of the Orthodox Church has ripened. A "renewal on ancient principles," that is to say, the adjusting of ancient regulations to the modern needs of the Orthodox Church, in the watchword of a large section of Orthodox, and more especially of Greek Orthodox, theologians of to-day.

known to all those who carefully follow the historical evolution in the relations of their own Church with other Churches. What I wish to emphasise is that the two Churches have never been so closely in touch with each other as during the last ten years. This is due, first to the unabated interest in the various sections of the Orthodox East shown by the Anglican clergy and by their venerable Head, the Lord Archbishop of Canterbury, who has, in word and deed, taken the lead in the cause of giving protection to the Orthodox Churches in persecution; and secondly, to a more accurate knowledge and mutual appreciation of the nature and essence of either Church. For it is a fact that, while even a few years ago this knowledge was limited on either side to a theoretical or, rather, an academical study of the matters and conditions of the other Church, without any living and direct intercourse between the leading members of the two Churches, in the last few years things have assumed another aspect. Eminent ecclesiastics and divines of either Church organise learned discussions of the principal outstanding differences between the two Churches: opinions and views are formulated, interpretations and explanations are given of relevant points, deviations and transgressions are confessed and, generally speaking, full light is shed on fields where formerly one had to grope about in order to perceive the right aspect of the various questions. One has only to recall to mind the discussions carried out not long ago in America as well as here in England between, on the one hand, the then Metropolitan of Athens, now Ecumenical Patriarch, Mgr. Meletios, and the theologians of the University of Athens who accompanied him, and on the other, the clergymen and divines of the Episcopalian Church in America and of the Church of England.

But what contributed in the highest degree to a right knowledge and appreciation of the burning issues of points of agreement and of divergencies between the two Churches is undoubtedly the praiseworthy initiative of His Grace the Archbishop of Canterbury in asking, on the occasion of the last Congress held at Lambeth Palace, that a special delegation from the Ecumenical Patriarchate should follow up its labours and discuss with the committee appointed for this object, and with the other standing "committee for the union of the Churches," vital questions bearing on their doctrinal differences. Certainly no one is so naïve as to expect, as the direct result of these discussions, a doctrinal union and a sacramental intercommunion between the two Churches. The chasm opened by separation throughout long centuries cannot be filled in within a day. What this discussion and close acquaintance achieved as a positive result was to strengthen the friends of union in their belief that this chasm is not unbridgeable and that by constant prayers and assiduous labours this pious and meritorious desire of the union of the Churches may become a reality. "We think," the delegation wrote in their report to the Holy Synod at Constantinople, "that we are bound by a sacred duty to continue doing everything possible and contributing in every way to a successful issue of a cause so agreeable to God, as is the union of the Churches, in full confidence that the mighty hand of our Lord will remove, in the course of time, every

obstacle and will lead to a happy conclusion a work which will be a blessing to Christendom and will bring great benefits to mankind."

As an indication of the continuation of these efforts and, at the same time, as a step towards a more substantial *rapprochement* between the two Churches must be considered the decision taken about the middle of last year by the Holy Synod of the Ecumenical Patriarchate to recognise the validity of Anglican Orders. This decision, the outcome of long studies and discussions between the Orthodox theologians, among whom a leading position was held by the ever-memorable Professor P. Comnenos, the author of the well-known treatise, "On Anglican Orders," originated from the foremost member of the Orthodox Church, the Ecumenical Patriarchate, and I have no doubt that in the not very remote future it will meet with the approval of the other autocephalous Churches. The fact that up to now only the Churches of Jerusalem and Cyprus have given their assent to that decision must not disappoint anyone. The delay is not due to any reluctance or hesitation, but, on the one hand, to the present extraordinary conditions under which certain Orthodox Churches still find themselves, being obliged to struggle hard for their own existence and, on the other hand, to the fact that some others are much occupied with many tasks, having just emerged from the whirlwind of the Great War, and need a long time and assiduous labours to reconstruct themselves internally and readjust the mode of their existence and their activities to new conditions and circumstances.

But there is still another reason, and we must put this to the debit of our Church, to wit, the highly decentralised system in the administration of the Orthodox Church. Far be from us the idea of substituting for the democratic and constitutional *régime* of our Church, dating as far back as the Apostles, a centralising and absolutist system. But while we all agree on this point, there is a growing appreciation in competent circles of the need of a permanent authority which, representing all the members of the Orthodox Church in matters for which there is no need to convoke a General Synod, will be able to pass an authoritative opinion on them, vested with full powers which all the other members will have to recognise. The initiative of His Holiness in convening in Constantinople a Conference of representatives of the various Orthodox Churches in order to come to common decisions, binding to all, with regard to the change of the Calendar; the prompt zeal with which the various Churches, responding to the call, have sent their representatives; the interest with which Orthodox Christendom throughout the world is following the development of the work and awaiting its results, clearly testify to the fact that the idea of improving the system by the introduction of elements corresponding to the present-day needs and conditions of the Orthodox Church has ripened. A "renewal on ancient principles," that is to say, the adjusting of ancient regulations to the modern needs of the Orthodox Church, in the watchword of a large section of Orthodox, and more especially of Greek Orthodox, theologians of to-day.

B.

But this "renewal on ancient principles" is not only the motto of those theologians who desire a reform in the disciplinary system of the Orthodox Church and in the spiritual life of her members, but also of those theologians who long for the reunion of the Orthodox Church with other Churches, and in particular with the venerable Anglican Church. In order that you may understand all this I crave your indulgence for some few moments while I talk on the following two points: (1) What is the meaning, from the Orthodox point of view, of the reunion of our Churches, and (2) What is a possible basis of such a reunion?

(1). There are two views among us as to the meaning of the reunion of the Churches. The first of these may be termed the *broad view*. According to this view, it being granted that all communions of faith on the earth owe their origin to the same common founder, Jesus Christ, and are called Christian, it is not difficult to restore external intercommunion and cordial relations between them. And, indeed, it is possible that each communion should retain unchanged its own internal independence and life and yet that there should exist between them all an external bond of union modelled somewhat on the League of Nations: and that thus there should be formed a Society of Churches. In this Society would be debated questions of interest for the whole of Christianity as a Religion, such, *e.g.*, as the problems which concern society at the present moment. And in this Society, by degrees, points of controversy between the different Churches would cease to be, and the points of agreement would increase in number: and the way would gradually be prepared for real, that is, dogmatic reunion. By such ideas exactly was the Patriarchal and Synodal Encyclical to all the Churches of Christ inspired—the one, I mean, which was sent out by the Ecumenical Patriarchate three years ago—and also the programme, which was developed at very much greater length later by myself as Patriarchal Representative at the preliminary Conference on Faith and Order at Geneva.

But it is evident that in this broad sense we do not mean an internal reunion. This internal union has as its necessary presupposition the full and complete unity of faith, that is, union in the *narrower meaning of the word*. In order to understand this union we must never forget that there is one Holy Catholic and Apostolic Church which, with your permission, I shall call the original Church. All who accept the dogmas of this Church without addition or subtraction are internally united with this original Church and form a "dogmatic unity." If they are also externally united, that is, if they are in canonical communion, they form an organic union. Such an organic union is formed by the various parts of the orthodox communion. But one must not imagine that the unity about which we have spoken excludes diversity of "rites." The Christian religion, in those elements which admit of change, conforms itself to the various nations and to the exigencies of time. Such precisely was the case during the first ten centuries of Christianity, when canonical intercommunion existed without necessarily exacting

absolute uniformity. Thus the holy Photius, developing these liberal principles of the Christian religion in his letter to Pope Nicholas, said, "If the question is not one of faith, nor one concerned with an universal decision, that is, taken from an Œcumenical Council, but one of customs and habits, then he would be blameworthy who would pretend that those who follow them are doing wrong or who would condemn those who do not follow them."

Accordingly, the external, that is, the organic unity and the internal, that is, the dogmatic, are not altered by the differences, which are imposed on particular Churches by their national character, by upbringing and the particular circumstances of their social life. This spirit of freedom is repeated in 1872 by the Metropolitan of Athens, Theophilos, in his reply to the letter which was addressed to him by the General Convention of the Episcopal Church of the United States of America. "Unity is not confusion; the question is not one of the destruction of peculiarities and of national differences. That which we ought to aim at is the brotherly and harmonious union of hearts expressed by one common creed voluntarily accepted, and by the profession of the fundamental principles of faith, as they have been defined by holy Scripture, by apostolical tradition and by the Œcumenical Councils."

(2). Now, the reply of the late Metropolitan of Athens gives us a starting-point for the statement of the second point which we touched upon above, that is, the right basis of a reunion of the Churches. This basis is, in short, "the confession of the fundamental principles of the Faith as they have been defined by the Holy Scriptures, the Tradition of the Apostles and the Œcumenical Synods," that is, the Faith of the first eight centuries and the seven Œcumenical Councils. We will not pretend, of course, that after the first eight centuries no dogmatic development and no dogmatic definition has taken place in the Orthodox Church of the East. But it is undoubted that no subsequent decision, whether emanating from a Patriarch and his Synod or from the common consensus and agreement of the particular Orthodox Churches could claim the same authority and the same importance as the decisions of the seven Œcumenical Synods of the ancient undivided Church. This undivided Church has been put forth, not only by Orthodox theologians at all times as the basis of discussions for the reunion of the Churches at the different Conferences, but it was also approved as the only right basis and starting-point to that end by outside theologians of note, such as T. Möller, Döllinger and Richard. This conviction, expressed, as it is, by the Orthodox theologians in their proposals, that their Church has remained true to the dogmatical teaching of the ancient Church, and that this dogmatical teaching is in a certain degree the touchstone by which any new dogmatic formula must be measured and judged, was accepted as right and just, not only by the famous Döllinger when he said "that the Orthodox Church has always remained in agreement with the tradition and the doctrine of the Fathers of the first seven Œcumenical Councils," but also by Prince Max when he states that "The Eastern Church has kept unchanged all the dogmas as they were

professed in Christian Antiquity by all the members of the Catholic Church."

Consequently the Orthodox Church, in accordance with the programme drawn up by the Œcumenical Patriarchate in its recent encyclical, can cultivate harmonious relations with all Churches which call upon the name of the Lord Jesus Christ, but into debates and discussions with a view to organic reunion she can enter with those Churches only which have remained in their fundamental principles grafted on to the one trunk of the ancient Church. Every attempt towards a deflection from this basis and towards the invention of new ones, which presuppose the dogmatic development of the first four or five centuries only, the Orthodox Church can only regard as the removal of the very foundation of further debate and agreement, and as a gradual approach to the Protestant conception of an undogmatic Christianity (*undogmatisches Christentum*), of which so much has been spoken and written in the last three decades in Germany. The Orthodox Church, which has always considered the venerable Anglican Church as a branch, in many particulars, in continuous succession with the ancient Church, not only in the past, entered into discussions with her representatives, but is ready in the future as well, if any occasion arises, to continue this discussion scientifically and without prejudices on the basis stated above.

May the heavenly Founder of the Church direct the common efforts of all those who are working in both the Anglican and the Orthodox Churches for the holy ends of reunion to a happy goal, to the glory and honour of His Holy Name. Amen.

THE CATHOLICOS AMBROSIOS.

HIS Holiness, The Catholicos-Patriarch of Georgia Ambrosios, Archbishop of Tiflis (whose civil name was Vissarion Khelaya), was born in 1863 in the village of Illori, with its monastery famous in Western Georgia.

Having finished his studies at the Theological Seminary in Tiflis, he became a priest in the Sukhum Diocese, where he remained until the death of his wife.

Though he was burdened with the care of three young children, he took the vows of a monk and entered the Theological College at the university of Kieff, where he graduated with distinction after four years of study. He was then appointed Prior of the Monastery of St. John the Baptist with the title of Archimandrite (fifty miles from Tiflis). Not long afterwards he also became a member of the Georgian-Imerethian Synodal Office.

In 1908 the ex-Arch of Georgia, Nikon, was killed in Tiflis by a madman. Up to the present the cause of the assassination remains a mystery, but the Synodal Officials gave to this act a religico-political signification, and attributed it to the Georgian Autocephalists. A systematic persecution of the latter began; one of its first victims was Ambrosios, who was considered by the Russian Bureaucracy as

an incorrigible Autocephalist. He was deported, together with Kirion, the first Catholicos of Georgia after the revival of Autocephaly, to one of the monasteries in the Province of Kursk in Central Russia. The Synod was soon convinced of the lack of foundation for the accusation against the Georgians, but did not consider it desirable to allow Kirion or Ambrosios to return, and until the Revolution of 1917, they had to remain in Russia: Kirion as the Bishop of Vitebsk and Ambrosios as Prior of the Staraya-Russa Monastery in the Novgorod Province.

On March 12th, 1917, the Georgian clergy, by the well-known Act of Mskhet, restored the Autocephaly of the Georgian Church, which for centuries had been independent, in accordance with the decisions of the Œcumenical Councils and the benedictions of the Eastern Patriarchs, especially of Antioch. Bishop Leonid was then elected *locum-tenens* of the Catholicosol Throne and was afterwards the Second Catholicos and almost died from privations under Bolshevik rule.

In consequence of the restoration of the Autocephaly of the Georgian Church a special delegation was sent to Petrograd to obtain formal recognition and a Decree from the Provisional Government. Ambrosios was a member of that delegation and was most active in trying to overcome the opposition of the Russian Clerical bureaucracy. In September, 1917, the Georgian Church Congress was held in the Zion Cathedral in Tiflis and confirmed the Act of Restoration of Autocephaly (March 12th, 1917), by which the Georgian Church was liberated from a hundred and seventeen years' Anti-Canonical domination by the Russian Synod.

Ambrosios, for his great services to the Georgian Church, was nominated Metropolitan of Chkondidi. It must be mentioned that the majority of the Commission for the Nomination of Candidates for the election of Catholicos was in favour of Ambrosios, but he, from modesty, declined the honour in favour of the Archbishop Kirion of Vitebsk or the Metropolitan Leonid of Tiflis.

In 1919, when Georgia was already independent, the relations between Russians and Georgians in the Sukhum provinces began to be strained in Church matters and interests.

The Council of the Catholicos appointed Ambrosios the Metropolitan of the whole of Abkhasia, where, during two years of his work, he calmed the whole atmosphere and improved relations with the Russians, by his kindness and common sense.

When the Bolshevik armies invaded Georgia in February, 1921, they found Ambrosios in Sukhum; their first act there was to requisition his dwelling and appropriate his personal belongings. In the summer of 1921 Catholicos Leonid died, and the Council of the Catholicos, in accordance with the Statutes of the Georgian Church, unanimously elected Ambrosios as *locum-tenens* of the Catholicosol Throne. The Church Congress, held in 1923, in the Gelati Monastery, elected Metropolitan Ambrosios, Catholicos-Patriarch of Georgia.

At the very beginning of the invasion of Georgia, the Bolsheviks issued a decree depriving the Georgian Church of all juridical rights, with all the consequences entailed by this action, and then began an

humiliation of Religion and her servants unparalleled in the history of humanity. This continues now with ever-increasing severity, under a nominally legal aspect, and at other times by direct orders from above. Side by side with the plundering of the people's property and all other national misfortunes, the Bolsheviks excel, especially, in sacrilege and repulsive cynicism.

Naturally the Apostolic Guardian of the Iverian Church could not remain a silent spectator of all these incredible abominations, and he addressed an appeal to civilized humanity through the intermediary of the Genoa Conference, relating the horrors accomplished by the Bolsheviks in torn Georgia. From that moment the martyrdom of the Head of the Georgian Church began; arrest, prohibition to preach, the bringing him, under armed escort, before the Cheka for humiliating cross-examinations, etc.

The Georgian people were deeply stirred by an occurrence in the Cheka. The President of the Cheka, not being able to obtain the desired information, began loudly to threaten him, the Catholicos very quietly answered him, "My soul belongs to God Almighty, my heart to the Georgian people, and as to my body, with that you can do what you like." This answer has become a winged expression in Georgia and is being repeated everywhere.

The Memorandum of the Catholicos to the Genoa Conference is considered by the Bolsheviks as contra-revolutionary and as an attempt to obtain foreign interference in Georgian and Russian (*sic*!) affairs, and the Catholicos and his Council are to be tried by the Revolutionary Tribunal—if one can call a "trial" the secret execution by the Bolsheviks of innocent prisoners. The hatred of the Bolsheviks against the Georgian Church, the oldest in Christendom, has reached such a pitch that our churches are handed over to the Bolshevik hooligans. This unprecedented insult has awaked in the nation and the fearless Catholics the determination to resist to the end. The Catholicos has just given orders to all institutions and individuals to refuse to hand over any church property to the "Communist" barbarians. Unhappily the details of this heroic resistance are difficult to obtain owing to the Bolshevik suppression of information.

* * *

To this short sketch we can add a few details about the valuable scientific and literary work of the Catholicos in the historical and religious domain. During his exile he published in the St. Petersburg press his researches on the Georgian Church.

The well-known Russian author on ecclesiastical subjects, Durnovo, who openly defended the Autocephalous rights of the Georgian Church, frequently quotes Ambrosios as an authority. In the Georgian press Ambrosios wrote under pseudonym on Church matters and history.

Ambrosios harmoniously united in his life the qualities of an austere monk with those of a scientist and of a practical Church worker, and was eminently suited to arouse in the Georgian nation moral and spiritual courage, in a period of persecution unparalleled even under the barbarous invasions by Mahommedan enemies in the dark Middle Ages.

The struggle between the Georgian Church and the Bolsheviks has reached an extreme stage. The members of the Council of the Catholicos are arrested by the Tcheka; the same fate is shared by all the prominent priests such as K. Tsintsadze, Tsagareshvili, Mirionishvili and others in Tiflis. The Metropolitan of Kutais, Nazarius, is under the strictest arrest. He distinguished himself by his courageous defence of his religious and moral principles and is of high academical education.

In towns and villages numerous churches have been given (or practically all, in some provinces) over to the Atheistic clubs of the Bolsheviks, of Red Army soldiers, Red Army sports and amusements. This is done by so-called "popular agreement," but, as everybody knows, the people have no say in the matter, which is decided by the Communist Party. As a proof of the Communists' sacrilege, I can quote what they did in the Motsameti Monastery, one of the most sacred places in Georgian Church history, where are buried the relics of the Saints David and Constantine, who perished as martyrs in the Christian Faith. The Bolshevik hooligans trampled underfoot these sacred relics and held an orgy in the chapel. Similar events took place in the St. Nino Convent, Khakhetia, where St. Nino, who introduced the Christian Faith into Georgia, lies buried.

Decency forbids giving details of the Bolsheviks' behaviour in the Convent. The indignation and grief of the population is indescribable, especially among the women, for whom the nervous shock has in some cases resulted in death.

But the nation is firm in its belief of ultimate delivery from its present suffering.

It is impossible to depict one thousandth part of the truth about the continuous destruction and humiliation of the Georgian Church, in the name of the "Ideals of Socialism" by the disbanded Russian Communists, who go unpunished.

(Signed) RAPHAEL IVANITSKY,

Member of the Council of the Catholicos-Patriarch of Georgia.

SOME PERSONAL IMPRESSIONS OF COPTIC WORSHIP.

THE writer of this article has just returned from a flying visit to Egypt. The greater part of the time was spent at Port Said.

This town is well equipped with Christian Churches. Besides the small English Church of the Epiphany there is a flourishing Roman Catholic Church, in charge of Franciscans, very well attended, chiefly by the Italian-speaking inhabitants, a large Greek Orthodox Church and a Coptic Church. All, I think, have schools attached.

Both the Latin and the Greek Churches are, of course, as we have them in England, so it seemed advisable to utilise a brief opportunity in seeing as much as possible of the original native Church of Egypt, whose members we commonly speak of as "Copts," using the designation given to them by the Arab conquerors whose imperfect knowledge, or

pronunciation of Greek led them so to call the "Egyptian" Christians whom they found in that ancient land. We may remind ourselves also that the Copts form part of the Monophysite group of Churches, but any discussion of the propriety of this description at the present day or of their present dogmatic attitude is beyond the scope of this article.

The Coptic Church at Port Said is a square building of the usual type with a slender tower and cross. Like other similar Egyptian buildings it has a lofty roof which permits the erection inside of high galleries, used to accommodate the women of the congregation—an arrangement which at once bespeaks the influence of Islam. There is the usual Eastern iconostasion, but of a pattern different from that of the Orthodox Church; the nave, with its centre and side aisles, is fitted with benches for congregation and choir. A large lectern, outside the iconostasion, contains the liturgical books.

The Church seems to be generally open to visitors, but I gather that public worship is celebrated only on Saturday evenings and on Sunday mornings. On Saturday evening a long Office is said, beginning about 5 p.m. and ending shortly after seven. When I was present, there was at first but a small congregation which, however, increased rapidly as the Office began. This Office seems to consist chiefly of Psalms and Lections; whatever is said in the Coptic language, which is now (I believe) no longer at all understood, is translated into the familiar Arabic immediately. Some of the Lections are, apparently, read by laymen of the congregation, among whom at Port Said a blind man was conspicuous who knew many Coptic prayers by heart, and read Arabic from what looked like a book of Moon type for the blind. The first part of the Sunday morning Office starts much in the same way. The boys who sit in the choir, or servers, are now vested in a sort of alb, with the sacred initials, "IHC", embroidered thereupon, gold on the white, and with stoles of red colour folded around them, as in the Greek Church. The congregation, small again at first—the service began about 7.30 a.m.—grew rapidly until the church was almost uncomfortably full. The unpractised visitor could not distinguish the men, in kaftan and tarbush, from the ordinary Mahomedan Arabs of the town, but a careful study of the faces of many of them revealed a most striking likeness to some of the very oldest Egyptian types such as are to be seen on the monuments. The Liturgy proper began with a procession, very similar to what we might see any day in an Anglican Church; only instead of banners, two icons were carried round. Those who bore them walked backwards and as the thurifer came next; the icons were censed all the time. One icon represented the Resurrection of our Lord; indeed, I was told that this procession was a weekly memorial of that Mystery of our Faith. The other icon was of a Martyr in the Diocletian persecution, but the name escaped me. The priest, vested in what looked a curiously abbreviated chasuble with hood, read a long homily, in Arabic, from a book. The Gospel, read in Coptic, was re-read in Arabic, "in tono Evangelii" by a lay cantor. At one point of the service "pain bénit" was distributed. This was in the form of a small round loaf impressed with a pattern but no words. At another point all shook hands—

a kind of "pax," I presume. The usual attitude of the congregation was standing, but at times all would sit. Each newcomer, as he entered the Church, knelt and kissed the priest's hand, or the threshold. Once only were all tarbushes and turbans removed, at what I suppose to have been the Consecration, when all present made a deep reverence. The service ended with a general sprinkling of the people with holy-water.

I was also able to pay a very brief visit to the Coptic Cathedral in Cairo. This is, of course, a much larger building than the Church at Port Said. It is very lofty, has the same sort of secluded galleries for the women, and an immensely high pulpit. Its decoration is not at all to Western taste. Close by is the Patriarchate, where the venerable head of this body of Christians lives, the Patriarch Cyril, now, I understand, about ninety years old. In the same neighbourhood are also the College and printing press. This press turns out religious books in Coptic and Arabic. I here obtained a calendar—a curious little book of some interest, giving three modes of reckoning time, the Coptic "Era of the Martyrs," the ordinary Christian era and the Mahomedan year. Englishmen will note with pleasure that under 3rd June the birthday of King George the Fifth is duly recorded. The ordinary Coptic Prayer-Book printed at this press is called "The Holy Anaphora" and is, apparently, a version of the Liturgy of S. Basil. It is in Coptic and Arabic. Books of instruction, for example, one explanatory of the Creed and the Lord's Prayer, are also published, and religious pictures are on sale.

I have seen it stated that the Coptic Church represents one of the most unenlightened forms of Christianity, with unintelligible prayers in an unknown tongue and Moslem customs. But such is by no means the impression produced on a sympathetic visitor at one of their churches. He will rather note the congregational nature of their worship, the reverence and attention of the people and their hearty singing, to the curious accompaniment of a pair of cymbals. It all strikes the observer as an intelligent and congregational worship. The scholar in Egypt will appreciate hearing a little of the last remaining descendant of the language of the Pharaohs, the Coptic tongue, and where is the Christian who could be indifferent to the privilege of worshipping with those whose spiritual lineage comes down from S. Athanasius without a break, and whose forefathers founded the earliest Christian monasticism? We may also ask ourselves what God may have in store for these servants of His who are kinsmen in Faith with the scattered native Churches of our Indian Empire.

W. R. V. BRADE.

MR. W. J. BIRKBECK TO M. L'ABBÉ PORTAL.

This letter from the great Anglican, Philo-Orthodox and Russo-Phil, ought to see the light. It is published here with permission from the recipient and from Mrs. Birkbeck.

Londres, 7 Mai, 1896.

CHER MONSIEUR L'ABBÉ,

Mille remerciements pour votre chère lettre qui m'a donné le plus grand plaisir imaginable. Quant à mon récent voyage en Russie, il

était un des plus intéressants. Vous connaissez déjà longtemps mon affection pour ce pays et mon intérêt pour toutes les questions religieuses qui s'agissent dans le seul royaume qui existe encore qu'on peut dire véritablement chrétien. Vous savez aussi qu'il y a longtemps que j'ai des relations les plus intimes non seulement avec les principaux membres de l'hérarchie russe, mais aussi avec le Procureur du T. S. Synode, le tout-puissant M. Pobedonostzeff et avec plusieurs laïques de tout rang dans la société russe qui s'intéresse dans les questions religieuses de ce pays. Et, comme je vous ai dit, ce n'est pas seulement avec les membres de l'Eglise officielle que j'ai des relations, j'ai des amis entre les sectes vieux croyantes qui pour moi sont très intéressantes et même avec des pasteurs et des barons protestants allemands qui se trouvent dans les provinces baltiques, et maintiennent une lutte désespérée contre le pouvoir croissant de l'Orthodoxie dans ce pays-là.

Dans ce dernier voyage j'ai eu le bonheur de faire aussi la connaissance de l'Empereur Nicolas II et sa charmante Impératrice. Il y a longtemps que mon nom lui était connu. Dans l'année 1894, quand il allait partir de l'Angleterre (il était alors Tzarevitch), il m'a envoyé par son confesseur des remerciements les plus flatteurs au sujet de quelques brochures que je venais de publier et il a daigné m'inviter de venir faire sa connaissance la prochaine fois que je viendrais en Russie. Avant que je suis parti de Londres cette dernière fois, le Prince de Galles lui a transmis mon livre et m'a recommandé à la bienveillante attention de Sa Majesté. Alors j'ai été reçu en audience privée par l'Empereur et l'Impératrice, qui m'ont été tous les deux tout à fait charmants et m'ont dit toutes espèces de choses les plus gentilles au sujet de mes travaux pour faire connaître l'église russe en Angleterre et avancer la sainte œuvre de l'Union des églises anglicane et russe. Et pendant tout mon séjour à Pétersbourg j'ai reçu des témoignages de sa bienveillance pour moi, surtout en la fête de l'Epiphanie quand il m'a accordé une belle place dans la chapelle du Palais d'Hiver, etc., etc.

Pas de doute qu'à ce moment-ci cette question commence de se faire sentir en Russie. Le clergé le plus intelligent y était toujours prêt de s'en occuper; c'était le pouvoir séculier qui était l'obstacle. Maintenant ceci commence à changer. J'ai eu des grandes conversations avec le métropolitain de St. Pétersbourg qui est président du S. Synode et il en a parlé avec beaucoup de zèle; il m'a dit que la majorité était tout à fait préparée de commencer des conférences avec les évêques anglicans et il m'a dit "vous pouvez être bien sûr que si les conférences commençaient ce ne sera jamais notre faute si elles cesseront avant que l'unité soit devenue un fait accompli." Il m'a dit qu'il avait lui-même examiné nos formules et qu'il a vu que, avec explications, il n'y avait presque rien contraire à la doctrine de l'église orthodoxe. Naturellement, à ce point, il a fait de petites réserves sur la question du *Filioque*. Il m'a dit que, pour commencer, il faut absolument que nous nous connaissions mieux; qu'il prendrait chaque occasion d'envoyer des théologiens et des évêques russes en Angleterre, et que nos évêques et théologiens seraient toujours les bienvenus chez eux. Quatre semaines après cette conversation notre évêque Wilkinson est arrivé. Il est

vicaire de l'évêque de Londres et il a la surveillance de toutes les congrégations anglaises dans les pays septentrionaux de l'Europe. Il a reçu un accueil tout à fait merveilleux et qu'avec tout l'optimisme de ma disposition je n'aurais jamais osé espérer. On le conduisait partout dans ses vêtements (d'évêque) ; les laïques lui demandaient sa bénédiction, même dans les églises les chœurs chantaient comme ils le font toujours pour un évêque orthodoxe, le clergé l'invitait dans le sanctuaire et de s'agenouiller devant l'autel sur le tapis entre l'autel et les portes saintes, dans l'iconostas. Or, si un laïque met un pied sur ce tapis, les règles de l'église orthodoxe prescrivent que l'église soit reconsacrée. Les Orientaux, il est vrai, ne sont pas très logiques, conséquemment ce fait n'a pas tant de signification qu'il aurait eu dans l'Occident. Mais tout de même les deux archimandrites que le métropolitain de St. Pétersbourg a chargés de conduire notre évêque dans la cathédrale de la Laure de St. Alexandre Newski n'auraient jamais fait une telle démarche, c'est-à-dire de le conduire tout droit des grandes portes occidentales de la cathédrale à l'autel s'ils n'étaient pas disposés de reconnaître la validité de nos ordres. Le métropolitain m'a dit que cette question était la première à résoudre et qu'il avait déjà mis l'œuvre dans les mains de quelques professeurs de théologie. Un professeur à Moscou a récemment publié des articles sur ce point jusqu'ici entièrement favorables : reste à voir ceux qui suivront.

Quant à la question de Réunion avec l'église russe, il existe sans doute de grandes difficultés ; et pour moi c'est une question qui est difficile à résoudre, de quel côté la difficulté est la plus grande, du côté de Rome ou de l'Orient. Quoique les questions dogmatiques soient plus faciles à résoudre entre nous et les Orientaux et quoique la question de la suprématie pontificale n'y existe pas, néanmoins, sur plusieurs points les Orientaux sont plus éloignés de nous que Rome. Malgré les divisions malheureuses de l'Occident nous appartenons tous à la même section de la famille chrétienne, nous parlons tous pour ainsi dire la même langue ; tandis que l'Orient, séparé de nous par mille années, ne nous comprend pas et il est difficile pour nous de le comprendre. Il faut commencer, comme avec l'Occident, par l'établissement de relations amicales ; mais à mon avis, ces relations devront durer plus longtemps avec l'Orient qu'avec l'Occident, avant d'arriver à aucune solution. Néanmoins, les choses marchent parfois en Russie très vite ; certainement il faut être aveugle de ne pas y reconnaître le dégel, et quand l'esprit de Dieu souffle vous savez ce qui arrivera. Monsieur Pobedonostzeff m'a dit deux fois : " Lord Halifax, pourquoi ne vient-il pas à Moscou ? Là son œuvre sera plus facile." Et le grand-duc Constantin qui de toute la famille impériale a dit-on l'influence la plus grande sur l'empereur m'en a beaucoup parlé dans presque le même sens. J'ai pris le parti de Rome contre les vieux catholiques pendant mon audience avec lui qui a été des plus intéressantes. Moi je ne serai jamais satisfait avant que toutes les trois églises soient réunies. Quelques-uns des vôtres en Angleterre s'enragent beaucoup à cause de cette approximation avec les Russes. A mon avis, même de leur point de vue, ils ont tort. Il y a beaucoup de pratiques pieuses conservées dans toute leur vigueur dans

l'Orient, qui ont été pendant des années presque oubliées parmi nous. Or, si on nous apprend d'invoquer les saints et la très-sainte Mère de Dieu et de vénérer les reliques et les images en Orient, n'est-ce pas qu'il y a quelque chose gagnée pour la vérité et pour l'union future avec Rome? J'ai eu il y a quelques jours une visite assez remarquable du P. W. Humphrey, jésuite à Farm St., un des plus intransigeants des vôtres en Angleterre. Il a dit tout le mal possible contre notre œuvre et contre tous ceux qui y prennent part. Vous, bien entendu, y compris ! Il est évident qu'une certaine partie des vôtres en Angleterre se trouve mal à l'aise à ce moment. Il m'a dit que les projets du Pape pour faire revenir à l'Eglise des communautés entières étaient des songes impossibles. Quand j'ai raconté comment le St. Père nous a dit qu'il fallait commencer par la Prière, il m'a dit : "à quoi bon prier pour ce qui certainement n'arrivera jamais?" Et alors il m'a dit qu'il n'y aura jamais encore de pays catholiques ; seulement il y aura, "des minorités composées par des conversions individuelles plus ou moins nombreuses dans chaque pays." Quand j'ai dit que ses idées étroites ne s'accordaient pas avec les projets bien connus du St. Père, il m'a répondu que le St. Père ne comprenait pas l'état des choses, etc., etc., quoiqu'il épargnât le St. Père lui-même ; pour les autres qui sympathisaient dans ses projets pacifiques, même pour quelques cardinaux, il n'avait rien que des injures. Il venait de recevoir une lettre d'une dame anglaise (appartenant aux vôtres) de Pétersbourg qui lui racontait dans le style àpre du "Tablet" (que vous connaissez si bien) qu'on y a reçu des nouvelles de l'arrivée prochaine de notre évêque de Peterborough (l'historien Creighton) pour le couronnement à Moscou qui a été annoncé il y a quelques jours. L'évêque voyagera avec moi à Moscou dans quelques jours. Naturellement les vôtres ici sont très mécontents que la reine ait sanctionné cette démarche de l'archevêque de Canterbury et que l'Empereur russe a bien voulu l'accueillir avec empressement. Mais n'est-ce pas que c'est vraiment le commencement de ce que De Maistre a prévu que l'Eglise anglicane assisterait un jour dans la réconciliation de l'Occident et de l'Orient ?

Excusez, je vous prie, mon très cher ami, que cette lettre soit si mal écrite et si pleine de fautes ; mais à ce moment j'ai tant à faire avec mes préparatifs pour mon voyage en Russie que je n'ai pas le temps de corriger ou de faire de belles copies. Quoique vous deviez regarder cette lettre comme privée, surtout les parties où je parle de mes conversations avec des personnages élevés, vous pouvez vous en servir selon votre discrétion où elle fera du bien. Je repose une confiance la plus complète dans votre savoir-faire dans cette matière. Il sera mieux seulement de raconter de vive voix ce que vous y trouvez d'utile ou d'intéressant pour vos amis à Rome.

J'étais profondément touché par les mots bienveillants que le Card. Rampolla a bien voulu vous dire de moi et que vous avez été si aimable de me transmettre. Puis-je vous prier de lui transmettre, dans des termes comme il faut, l'expression de mon hommage le plus sincère et le respect le plus profond ; et puis le remercier pour le souvenir qu'il a conservé pour moi et qui m'est des plus précieux ? Si vous avez l'occasion et si

cela intéresse son Eminence, racontez-lui, je vous prie, mon dernier voyage en Russie. Le St. Père m'a expressément demandé quand j'avais le bonheur et l'honneur d'être reçu en audience, si je connaissais l'Empereur. Peut-être il ne sera pas sans intérêt pour le cardinal de savoir ce que j'écris ici de lui.

Toujours à vous de cœur,

Je suis, cher Monsieur l'Abbé,
toujours votre ami dévoué,

W. J. BIRKBECK.

ENGLISHMEN AND ORTHODOX INTERCOMMUNION.

BY THE REV. W. A. WIGRAM, D.D.

FOLK at home are often really interested in, and keen upon, the idea of intercommunion with the Orthodox Church, and even those who are not much interested in religious problems as a rule, may be struck with at least the picturesqueness of the idea. Nevertheless, it is an admitted fact that the ordinary lay Englishman living in Greece, in Constantinople, or in any other "Orthodox" land, is usually utterly indifferent to it at the best, often definitely hostile.

This does not mean that those who take this line are by any means indifferent to religion. They are often men who are the most valued supporters of the local Church of England, and men on whom the chaplain can most firmly rely for help in any of the various duties of his office. It is therefore worth dealing with the question, why should they be so entirely uninterested in what the chaplain has often much at heart, and why should they regard it as just one of the fads, natural to his clerical ignorance of all practical things and questions?

The reasons they allege for their indifference or hostility are generally much as follows:—"Religion in Greece (or in Constantinople, if that be the area concerned) is just politics, plus a good deal of very undesirable superstition. The Church is dead, a dead body maintained by the State for purely political and national purposes, having no concern really with what we understand by religion, and nothing of what we call religion in it. If they seek union, it is merely for political ends, and they have everything to gain, and the Church of England everything to lose, by such a step."

Such a statement is as discouraging as the old—but now rather discredited—cry: "Foreign missions are no good; my cousin is out in India and he saw nothing of them." A good deal of it is due to the same cause in each case, *viz.*, the peculiar insularity of the little colonies of Englishmen who live abroad. Everywhere they form, as it were, a little bit of England, with their own social life, their own club and sports, their own Church. It is a cheap and easy thing to sneer at such colonies, but the writer can bear the testimony of an eye-witness to the high level of their life, to their record of service to the country of their residence, and to their own in the great war, and to their never-failing kindness.

An English colony is, however, apt to remain insular (it is at once its strength and its weakness that this is so), and with little real knowledge of the people, and little but business relations with them. To such people the Church is apt to appear as a British institution, to be supported as such. Support does not necessarily go to the length of attendance (one must not ask too much) save on such days as Christmas and Easter, when the padre has a right to look for the presence of all of his flock who claim to be religious at all. Major Pendennis was a typical Briton in respect. "The institution of public worship is one that deserves the support of every Englishman. At home, it can make no difference whether one goes or not, but at Homburg, attendance at the English Service is a courtesy that is due from a gentleman."

Now to those who think thus—and we do not think that we have caricatured the mental attitude—it is very hard to grasp the idea of the Church as a divine institution, of the present divided state of Christendom as a thing that is wrong in itself, or of the Church Catholic as the Body of Christ, unable to do its work effectively unless it is united.

The fact that these strange ideas are unquestionably the teaching of the New Testament on which our religion is supposed to be founded, is, of course, absolutely irrelevant. There is so much in the Bible that is remote from all practical life!

As for the accusations made against the Greek Orthodox, they have all the clinging force of a half-truth, and as the faults of which the Greek stands accused, not entirely without truth, happen to be those to which the Englishman is not himself inclined—well, we all know how satisfactory it is to compound for the sins we are inclined to, by damning those we have no mind to!

Thus, take the accusation that the Orthodox Church is "sunk in superstition." Superstition exists in plenty, and very picturesque it is. Religion, in Greece, for instance, has been a continuous development with no violent change, from the days when Zeus and Apollo were the suspected parvenus, and the Ker, the bogy of the night, the real power in the land. Hence, to the scandal of the Protestant, one finds the educated Athenian still practising on "Clean Monday" (the first Monday in Lent) rites that are undoubtedly "apotropaic," and that have come down unaltered from days before Athene put her house on the Acropolis. The peasant will still make offerings to the Panagia that are really appropriate to Pan (whose name the Virgin has lengthened) and which are made in shrines that really belong to him. Of course, that is pure paganism, paganism as undiluted as the Yule Log of our grandfathers, or the Christmas tree of our own childhood. The problem is, how to get the tares of superstition out of the character and mind of one of the most attractive and sterling types of all Europe—the Greek peasant, without rooting up a good deal of the sound wheat that grows there at the same time. Yet a good judge of men once said, "Let both grow together till the harvest." Be it remembered that a hundred years is a short time in a nation's life, and it is not yet a century since the Greek won out from under that glacier that prevents all growth, and preserves all corruptions, the rule of the Turk.

This is not a work that can be done quickly, though the wiser-minds of the Orthodox Church are well aware that it is one that has to be done. One way would seem to be this—seeing what the position of the “Papaz” is in the villages—to strive to open a door that will enable his education to be influenced by a Church which can unite respect for antiquity, due honour to new truth, and regard for the independence of a national Church. Only education can melt superstition, or provide an atmosphere in which that special form of “tare” cannot grow. The problem is, how to provide the education.

Then, for the accusation that the Church is saturated in politics. That it is intensely national, is a fact. Since 1453, or rather, from that date till 1820, it served as the one organ of a national life that burns with a very hot, if not always well-regulated, flame. It was the one expression recognised by the rulers of the race, the one form of political life open to a race that has even too much of the political instinct. Is it remarkable, that under these circumstances the Church of to-day should have a strong political colour, like the Church of England in the seventeenth and eighteenth centuries?

Be it remembered that to a Greek, Greece does not mean just classical Greece. To us, Greek history begins in 480 B.C. and stops somewhere about 330 B.C. After that, Alexander and Rome take up the thread in our history books, and those of us who are classically educated have an intense interest in that 150 years. We do not understand that the Greek is perverse enough to think that his race went on, and that it had a high imperial history that lasted for rather over a thousand years, during which time a Greek empire was the bulwark behind which European civilisation grew up while it held back Asiatic barbarism, a bulwark that might have lasted till now, save for an act of European brigandage! Further, that this empire, intensely Christian and ecclesiastical always, became even more so as time went on. Is it odd that a Church with such a history should have the defects of its qualities, and that, being the religious expression of a national life, it should be moved by its currents? The history of the Church of England should teach us more sympathy than that.

And now—a fact that has not been the case hitherto—the Orthodox Church does stand ready to recognise the rights, *salvo jure communionis*, of other national and autonomous Churches. The fact that this point has been in dispute for so long, as, for instance, in the case of Bulgaria, and the dispute has now been ended by a recognition of autonomous rights by the Greek, is a thing that needs to be understood and remembered in England. It is easy for those who have no personal knowledge of practical conditions to say “The Church is, and must be, super-national; national Churches ought not to exist.” Where national life, secure from a long course of existence, flows quietly and strongly, that is possible, perhaps, though we always thought that the Church of England was somewhat national. Where the life of a young nation is still in the “torrential” stage, and dashes foaming among obstacles, through which it has to force its way, the remark shows ignorance of the essential conditions of the problem.

For centuries the attempt to make the Church "super-national" in these lands has meant in practice the attempt to enforce one particular form of nationalism (Latin or Greek) on it as a whole. The resentment of the national type of the attempt to suppress its life, has spelt schisms. The hope of the immediate future, say for the next two centuries, lies in the sisterly relations of autonomous Churches in the East and in the West. When the autonomous Churches of varying rites, English, American, Australian and Japanese, Hellenic, Bulgar, Serbian and "Romaic" (some name that has no political significance will have to be found for the Orthodox who remain as Ottoman subjects, and this one has some historic justification) are able to work together, on the basis of a common creed, but each with an independent life of its own, with free educational exchange sealed by sharing in a common Eucharist, the prospect of Christianity in the East will be brighter than it is at present. It is for such a future that we should work.

Finally, while admitting the fact that superstition and politics are mixed up to an undesirable extent in Greek religion (faults from which we in the West, of course, are perfectly free with our admitted tendency to a "class Christianity") we protest strongly against the theory that the presence of evil in a thing, means that the thing itself is evil! It is said that "there is no real religion among the Greeks." What the Englishman who makes that statement really means, as a rule, is that the religion that he sees is not Protestantism, the only religion that he knows. That Greek religion is not Protestantism is the fact, of course. We come to church to "get good," to use a phrase familiar to a visiting curate! To pray, that is, for what we want, to hear the Word read or preached, to receive, perhaps, a divine gift. The Greek comes primarily to worship, as does the Eastern at large. He comes to the place where he knows of old that it is easier for him to be aware of the Divine Presence, and where the Mysteries (mysteries that, like his fathers of old, he hardly wishes to see, so that he knows that they are duly performed) can be properly gone through. It is not our conception of religion of course, and many an educated Greek listening to Anglican sermons, watching an Anglican confirmation has felt that we have something that they lack and that we can give them. On the other hand, when an Anglican sees a Greek Church crowded to the doors with men (the women are in the galleries) he is bound to ask, Whence comes the grip on men's devotion that these folk plainly have, and we as plainly have lost? To say that these men who have come to worship are thinking of the Church as merely a political institution is simply absurd.

It takes all sorts to make a world, and each has something that they may learn from the others, or so it seems to the writer. If, however, for argument's sake, we allow that "they have everything to gain from us, and we nothing from them," then we should reply that inter-communion is not a matter of bargaining. When we were trying to give the civil and political help that was needed, *e.g.*, in Egypt, were those who were trying to help the country for ever asking what the English State was going to get in return?

LETTRE DE ROME.

L'ORIENT ET LE SAINT-SIÈGE, PAR ARNAUD.

This letter which appeared in "L'Information" last autumn, is by an extremely well informed French publicist. If we print it, it is not because it represents the mind of the ordinary Roman Catholic, but because it accurately portrays that secular and unchristian policy of the Vatican which has brought countless millions of Christendom and has defeated itself. A little sympathy from the Papacy would have won the heart of the Russian and Greek, both of whom feel, rightly or wrongly, that the triumph of Bolshevism and the Holocaust of Smyrna might have been obviated but for Vatican Diplomacy.

La victoire militaire et diplomatique des Turcs a causé au Vatican une satisfaction qui, pour s'exprimer discrètement, n'en est pas moins profonde. Les raisons s'en aperçoivent aisément. L'Eglise de Rome était à peine délivrée du long cauchemar qu'avait fait peser sur elle le césaro-papisme des tzars russes, lorsqu'elle a vu les Grecs reprendre à leur compte le grand dessein du Saint-Synode : rétablir à Constantinople l'orthodoxie triomphante et, de ce centre historique enfin reconquis, la faire largement rayonner en Europe et en Asie.

Les Grecs, réduits à leurs seules forces, n'auraient inspiré au Saint-Siège qu'une inquiétude médiocre : mais, derrière les Grecs, il y avait les Anglais. Dans le vaste plan, dont l'exécution devait assurer l'hégémonie britannique en Orient, l'action religieuse tenait une place importante, et elle était double : il s'agissait d'arabiser l'Islam et d'helléniser l'orthodoxie, c'est-à-dire, en trois mots, de remettre la direction des deux grandes forces religieuses de l'Orient aux mains impuissantes et dociles de deux nations que l'Angleterre mène à son gré.

Le gouvernement de M. Lloyd George avait trouvé un puissant auxiliaire dans l'épiscopat anglican. Aux premiers jours de 1921, Mgr. Dorotheos, locum tenens du patriarcat œcuménique, fut invité à venir à Londres ; il y fut accueilli avec honneur et sympathie par les grands dignitaires de l'Eglise officielle. C'est alors que s'organisa une sorte de croisade, dont on pouvait se demander si elle était dirigée contre l'Islam ou contre le catholicisme. Entre le Phanar et l'épiscopat d'Angleterre les échanges de vues se succédaient sans relâche : les adresses de solidarité, les témoignages d'admiration, les subsides affluaient de Canterbury, d'York, de Winchester et de Londres au patriarcat œcuménique.

Entre les deux Eglises, le rapprochement se fit de plus en plus intime, prélude de l'union désormais officiellement poursuivie. Un exarchat orthodoxe pour l'Occident fut fondé, et il eut son siège à Londres. Enfin les théologiens eux-mêmes se mirent de la partie : à la fin du mois dernier le Saint-Synode grec, réuni au Phanar, conclut solennellement à la validité des ordinations de l'Eglise anglicane, validité que le Saint-Siège romain a toujours refusé de reconnaître.

Le patriarcat de Constantinople notifia lui-même cette décision à l'archevêque de Canterbury, qui dut recevoir à peu près en même temps cette bonne nouvelle et celle, moins consolante, de la débâcle hellène en Asie.

Nulle part, les phases de l'entreprise religieuse gréco-britannique ne furent suivies avec plus d'intérêt anxieux qu'à la secrétairerie d'Etat du Saint-Siège : nulle part l'éventualité d'un coup de main des Hellènes sur Constantinople ne fut envisagée avec autant d'appréhension. La

défaite militaire essuyée par les armées de Constantin et l'échec politique subi par le gouvernement de Londres entraînent la ruine du grand projet dont Rome s'était alarmée.

Mieux vaut encore le croissant que la croix grecque sur la coupole de Sainte-Sophie.

Et mieux vaut, en Turquie d'Asie, l'indifférence musulmane que le fanatisme orthodoxe ; tel est le sentiment qui domine au Vatican — ce qui n'empêche qu'on s'y préoccupe, autant et plus qu'ailleurs, des garanties à assurer aux minorités chrétiennes en terre d'Islam.

Mais l'Eglise de Rome ne s'absorbe pas longtemps dans une satisfaction stérile : déjà elle songe à tirer parti des avantages que lui procure l'échec de son adversaire. Aujourd'hui plus que jamais, c'est à la conquête de l'Orient qu'elle aspire. Or, le Saint-Siège est peut-être, en Europe, la seule puissance dont l'union entre Moscou et Angora ne dérange point les projets. La Russie bolcheviste a renoncé à Constantinople : les Turcs d'Angora vont y rentrer. Ainsi Byzance est perdue pour l'orthodoxie ; n'est-ce pas le moment, pour le catholicisme, de s'y installer plus solidement qu'autrefois et d'y créer ce centre de rayonnement que les Grecs et les Anglicans avaient rêvé d'y établir ?

On a vu que, par un décret daté du 14 septembre, le pape Pie XI a officiellement transporté le siège de l'institut oriental de Rome dans l'édifice qui abrite l'institut biblique. Les deux organisations demeurent distinctes, mais sont désormais confiées à une même direction, celle des Jésuites. Dans la lettre qu'il adresse à ce sujet au père Ledochowski, préposé-général de la Compagnie de Jésus, le pape insiste sur l'opportunité d'offrir aux étudiants qui fréquentent les deux instituts un enseignement approfondi de toutes les disciplines relatives à l'Orient. Nous croyons savoir que l'organisme romain sera bientôt complété par un centre d'études orientales, qui s'ouvrira dans Constantinople et dont les mêmes Jésuites assumeront la direction.

Pour négliger de parti pris la politique du Saint-Siège dans le Levant et l'antagonisme qui met aux prises, en Europe et en Asie, l'orthodoxie et le catholicisme, il faudrait méconnaître l'importance du rôle que les questions religieuses ont joué de tout temps dans les pays orientaux.

ARNAUD.

CHRONICLE AND CAUSERIE.

THE Pan-Orthodox Conference which assembled in the Phanar, Constantinople, shortly after Easter, came to more than one decision which is likely to be of far-reaching effect. Certain of the questions with which it dealt are, indeed, such as could only be settled finally by an Œcumenical Synod. Every autokephalous Church, however, was represented at the Conference except the Patriarchates of Alexandria and Antioch, and, unless the decisions reached be repudiated by the individual autokephalous Churches they will be held to have force, pending a Pan-Orthodox Council, as by general consent. Thus it was resolved that a new Kalendar, which, though based on a different principle and slightly more accurate than the Gregorian, is practically

identical with it, should replace the Julian as from our 14th October, 1923. Some such change had become inevitable owing to the adoption of the New Style by the succession States of the Baltic, Poland and the Balkan States, it being clearly impossible to maintain an ecclesiastical dating of the month different to the secular. In fact, friction had already arisen between Church and State in some of those countries, *e.g.*, Finland, upon the matter. Those cognisant of the energetic repudiation of the Gregorian reformation by Jeremiah II., Meletios Pegas and other famous Œcumenical Patriarchs and protagonists will realise the difficulty of the change, even though the Patriarch Tikhon, as far back as 1920, had tabled its consideration. In fact, the choice of the Jerusalem meridian for the fixing of Easter will necessitate an occasional divergence between the Eastern and Western Paschalia and it is the case that the Orthodox Kalendar agreed at Constantinople is neither Julian nor Gregorian, but a *tertium quid*.

* * *

Again the Conference, after considering the marriage of the clergy after Ordination, seeing that there is nothing in the nature of either Sacrament which postulates its priority to the other, decided to sanction marriage after Ordination, subject to the sanction of the appropriate bishop. Remembering, however, the Canon of the First Council of Nicæa, it extended that sanction only until the meeting of a Pan-Orthodox Council. Further, it authorised the second marriage of the clergy. It postponed, however, consideration of the marriage of bishops. Of course, it did not authorise the marriage of monks who are at present, in fact, the only unmarried clergy.

Further—a very wise reform—it permitted the clergy to cut their hair and, laying down the principle that their dress "outside the churches" should not "vary essentially from that of the laity," left the regulation of details as to colour, etc., to the particular Churches. It dealt also with bars to wedlock, divorce, fasts and other matters.

* * *

The Conference, as has been said, is likely to be historic. Its end had a curious analogy with that of the end of the Synod of the Russian Church of 1917, which reconstituted the Russian Church and re-established the Patriarchate. As that Synod, its epoch-making work finished just in time, dissolved to the sound of the street cannonades, which ushered in the Bolshevik Terror, so the Pan-Orthodox Conference brought its labours to a premature conclusion in consequence of the Turkish attempt to kidnap the Patriarch Meletios on June 1st.

* * *

The cool effrontery of that effort was first exposed on June 15th in the *Church Times*—always the best informed of the London Press on matters ecclesiastical as well as the most spirited and just in its judgments. The Bishop of Gloucester described the abominable business in a telling letter to the *Times* on June 16th, telling how the Turkish police accompanied a Galata rabble to the Phanar, provided a motor, and were actually engaged in dragging Meletios IV. to it, when French soldiers, summoned by a call from the Patriarch to the

British Embassy before the wire was cut, appeared on the scene. Since then that which we have maintained all along has become accepted by everyone—namely, that not only will the Patriarch's and his principal bishops' lives not be worth an hour's purchase once the Turk is in free possession of Constantinople, but also that the Turk means to destroy the Patriarchate itself if he can.

* * *

The future of the Patriarchate is, indeed, a matter of great anxiety. In spite of that emphatic and categorical statement of Lord Curzon which silenced Ismet in January and made the world believe that Great Britain really would insist on the maintenance of the Patriarchate in Constantinople with undiminished spiritual authority, nothing has been done. The British negotiators do not seem to understand the question and (we will say no more at this juncture) have let the problem drift. The position at the time of writing is that (1) the Organic Law of the Patriarchate fixes a vacancy at 40 days and forbids a change in the personnel of the principal electoral factors, the Synod and the Mixed Council (see the article by Malthouras in the *Christian East*, July, 1921); (2) the Turks declare that Meletios IV., not having received the Sultan's *berat*, was illegally elected and that, therefore, the vacancy having begun in 1918, the Synod, etc., are non-existent; (3) Angora is determined to reconstitute the Patriarchate as extinct, and to put its Turkophone Church in possession, that Church to become Uniate. Meanwhile, Meletios IV. rightly refuses to resign until there is security for his successor's canonical election and has withdrawn to Mt. Athos. The Allies have completed their surrender at Lausanne, and in a few weeks the Turks will be masters of Constantinople. In our next issue we shall probably be free to write more plainly. Meanwhile, our readers may rely on the *Church Times* to keep them informed on the trend of events.

* * *

As with Constantinople, so with Moscow, this is not the time for us to write much. It will be sufficient to give a warning not to credit the statements issued—and repeated in our Daily Press with the title "Recantation of the Patriarch Tikhon"—by the Soviet Publicity Bureau. The one fact which is clear is that the Patriarch has come to an agreement with the Soviet not to take part in counter-revolutionary action. When the *Russian* text of what he signed is in our hands it will, we believe, be found to be the case that he has recanted nothing, but rather that, realising itself beaten, the Soviet has made a pilgrimage to Canossa and has abandoned, if only for the time, its more virulent persecution of Religion.

* * *

Archbishop Evlogie, in full vestments, attended the Anglo-Catholic Celebration in St. Paul's on July 10th, and in the afternoon of the same day received a great ovation from the 10,000 Anglo-Catholics who packed the Albert Hall. He was accompanied by Fathers Leluchin and Timotheieff and the Archimandrites Pagonis and Basdekas, and spoke briefly on Thursday, being interpreted by the Rev. J. A. Douglas.

REPORT TO THE NATIONAL COUNCIL ON VISIT TO THE CHURCHES OF EUROPE AND THE NEAR EAST.

BY THE REV. W. C. EMHARDT, D.D.

(We make no apology for printing this report in extenso. Dr. Emhardt is well known as the Director of the Foreign Missions Board for the American Church, and as such has played a notable part in the Anglican-Orthodox movement.)

THE policy of the Department of Missions, through its Foreign-Born Americans Division, has had as its objective direct ministry of existing parishes to the foreign-born, rather than its establishment of racial missions. In the extension of this policy a growing number of instances of proffered hospitality and personal ministrations has been recorded. These instances, however, have been of but a temporary nature and irregular in their nature. Speedy attainment of our aim would, of course, be possible if unity or organic union within the Christian Church, or between sections of the Church, were imminent. Your Field Director's keen interest in the problem of Christian unity and consequent study has convinced him that in most cases the world is not ready for a formal declaration of union, except at the cost of misunderstandings which would nullify the effect of such declaration. The only other alternative seems to be in the establishment of more definite contact with the Mother Churches of Europe, and, where possible, obtaining such authorisation to acts now considered irregular as would warrant a broader extension of the policy undertaken by the Division. The friendly co-operation of local hierarchies and administrative organisations has been generously offered to the limit of the power resident in a body deriving its authority and jurisdiction from a parent organisation. If the work of the division was to be placed upon a more solid foundation, it seemed necessary that the Episcopal Church, in its administrative capacity, should become known to the administrative heads of the several European Churches and the Churches of the Near East, and carry to them an expression of its desire to minister to the scattered members of their flocks until such time as the Mother Church could make proper provision for their spiritual needs.

While the disinterested nature of the activities of our Church was understood by many leaders of foreign Churches, others had never known the Church in its administrative capacity. First-hand knowledge of most of the religious leaders in Europe and the Near East has been limited to experiences with groups of American Christians who have not always respected the sanctity of the ecclesiastical heritage of the native Churches. It has been quite natural that they should confuse us and our policy with the organisations and the policies which have, at times, brought to them much annoyance and sorrow. It was because this element of uncertainty retarded the work among foreign-born Americans that your Field Director was requested by the officers of the Department of Missions to undertake a mission to Europe and the Near East.

Coincident with this came a request from the Near East Relief Administration that the Episcopal Church become a more active agent in the maintenance and extension of their work. This request was in conflict with appeals made by individual European Churches for like co-operation in relief work made necessary by the war. There seemed to be no reason why these could not be combined. With this end in view and with a desire to obtain fuller knowledge of the method of administration and the extent of the need, your Field Director was requested to add an investigation of the merits of these appeals to his Mission.

As interpreted by your representative, therefore, his mission was:—

- (1) To establish more definite contact between the Episcopal Church in its

administrative activities and the Churches of Europe and the Near East; to remove misunderstandings as to our aims and methods; to encourage mutual co-operation.

(2) To convey the greetings of the Presiding Bishop and the President of the Council to the Administrative Head of the several Churches.

(3) To obtain such recognition of our authority to minister, or such consent to our regular or occasional ministrations, as would give hope of permanency to our activities and scope for the execution of a constructive programme. This it was hoped to accomplish through the recognition of Anglican Orders, or, failing that, consent to minister to individual groups.

(4) To investigate the work of the Near East Relief and to consider the wisdom of merging all appeals for relief in the Near East into those of that organisation.

As natural deductions from the above, several things are deserving particular consideration. As a general covering observation one notes with surprise, you could almost say dismay, the prevalent lack of knowledge concerning the Episcopal Church of America. The Church of England is fairly well known and her theology is fairly well understood by the Ecclesiastical leaders, as well as the theologians. But that the Episcopal Church is a sister organisation, having jurisdiction in America, is not understood generally. In Levantine countries American missions are known only too well, and have been the cause of loud lament on all sides. Fortunately in recent years some of the larger educational institutions have opposed strongly all efforts to use their institutions for propaganda purposes. Our Church has had no representation in this part of the world for the past seventy years. There has been no opportunity to study her at close range, and to see her in action. Naturally, therefore, there has been no basis for an adequate conception. The suggestion made in a number of places that we send interpreters of the American Church grows out of a desire to know us better.

The Eastern Orthodox Church presents problems of general interest to Americans at present because of the frequent necessity of personal ministration or extension of Ecclesiastical hospitality. There are three natural groupings of the Orthodox Church—the Slavic group, embracing Russia, Roumania, Serbia and Bulgaria; the Arabic group, embracing the Patriarchate of Antioch and an important majority in Palestine; and the Hellenic group, embracing the Patriarchate of Constantinople, Jerusalem, Alexandria, and the Autocephalous Churches of Cyprus and Greece. A word should be said concerning the Patriarchate of Jerusalem. It is small in number. A large portion of the membership is Arabic-speaking, but the governing body is distinctly Hellenic. The whole question of administration of the Jerusalem Patriarchate has been referred to a committee of the British High Commission. This has reported emphatically in favour of the Hellenic right to jurisdiction on the ground that the erection and maintenance of the Holy Shrines and the preservation of Christian privileges through the centuries have been purchased by Hellenic treasures and blood.

The Patriarchate of Antioch is of special interest as being the only Patriarchate in which most, if not all, the members are non-Hellenic. At present all members are Arabic-speaking. Until the year 1898 internal difficulties, mostly the result of Latin intrigue, had made the Patriarch dependent upon the benevolent protection and fraternal interference of the Œcumenical Patriarchate. Since that time she has guided her own destiny in the troublous sea of intrigue which has been her lot.

The preservation of Christianity in the Near East has been due solely to the devotion of the people to Evangelical Truth as interpreted by the Council of the Undivided Church. Bondage to the Turk was accepted in preference to protection of Rome at the cost of a sacrificed faith. The Hellenic Church to-day bears the stigmata of 400 years' servitude. National aspirations mingle with religious idealism and for centuries were maintained solely through the Church, because the alternative is Turkish domination, and the dread propaganda of the Moslems. It cannot be

termed that in a number of instances, possibly in most instances, the minor clergy show the effect of the long suppression, the difficulty in acquiring education and lack of free intercourse with their brethren. There is a groping for light and desire for greater contact with a wider spiritual and intellectual world. The leading clergy, on the other hand, are as a rule men of profound learning and world-wide vision. There is a general desire to educate the minor clergy, to accept western ideas consonant with the faith of their Church, to apply the most generous principles in determining the extent of their contributions to the cause of Christian unity. Behind this, however, is the belief that they are custodians of certain elements of the faith which has been purchased and maintained at the price of centuries of persecution, suffering and death. They are willing to interpret the belief of other Christian groups in a spirit of greatest possible charity, but do not desire to be hurried to a decision. In the back of their whole theological system is a doctrine of economy (*economia*), which, in due time, they will exercise for the healing of the wounds in the body of Christ.

The Armenian Church presents a like picture. The claim to be the oldest of the organized churches is not without foundation. There is little of the ancient grandeur left. The hand of the oppressor has weighed heavily. It has prevented development, and to some extent cohesion. To a lesser extent the Church has, in recent years, seen the victim of the sinister intrigues of the American missionaries, who have, to a degree, prevented a united effort against a common foe. Through all, however, the Armenian Christian has been faithful unto death. There is a great need of reform within the Church, and the leaders are united in the belief that this reform will be attained speedily through the co-operation of the Anglican Church in educational work.

The Nestorian Church presents one of the most pathetic pictures of suffering for the faith in the Far East. To-day the Assyrians are divided into three ecclesiastical groups—the old Nestorian Church, under sympathetic protection of the Archbishop of Canterbury, but now threatened with a special propaganda of the Reformed Church of America, the Protestant Church, allied to the Persian Protestant Missionary group, and the Chaldean Church, for the domination of the Church of Rome. The latter two are fairly well protected at present. The Nestorian Church, more than any other, has suffered from starvation and massacre, and is at present kept from many centres by the activities of the famous revolutionary leader, Simko, the Kurd. There is still hope for the preservation of the Church through the co-operation of the Church of England and the Episcopal Church of America. The Archbishop of Canterbury was found to be sympathetically inclined toward the suggestion of co-operation on the part of the American Church. Naturally, the only manner in which we could assist the Nestorian would be through such co-operation. Any independent act on the part of the American Church would be an act of intrusion on our part and could not be viewed with favour in England. There is an abundant need of immediate co-operation, and for this reason the request will be made for a committee to confer with the Archbishop of Canterbury.

It should be remembered that these statements concerning the conditions of the Assyrians are based upon second-hand knowledge. Although it was possible to get very near to the borders of Persia and Mesopotamia, it was impossible to enter either country unless another month could have been devoted to the purpose.

It was impossible to see the heads of the Syrian Jacobite, or of the Coptic Churches, both of whom were absent from home. There was no pressing necessity to warrant the sacrifice of time gravely needed for other purposes in making special investigations.

The Reformed Church of Hungary presents an interesting field of study at this time. Again the absence of all leaders, and all but one of the clergy from Budapest made anything remotely resembling a careful study impossible. It should be remembered that, from its foundation until the close of the last century, the chief point of contact with Western Christendom had been through close association with

the Anglican Church. Within the last twenty years there has been a growing intimacy with the Protestant Churches of America. There is a divided opinion in the Church concerning the need of an Order of the Episcopate instead of the administrative office of a Bishop, that now obtains in the Church. A growing body of the laity and younger clergy seem to favour the former and invite closer association with the Anglican Church. Timidity is felt in some direction because of the friendship between the Anglican and Orthodox Churches. It has always been possible to demonstrate, however, that the greatest possible means for ending the conflict between the Reformed and Orthodox Churches will be found in the good offices of the Anglican Church. There is every reason to believe that our overtures to the President of the Conventus will receive sympathetic hearing, and they should be continued.

It is necessary now to refer to the action of the Ecumenical Patriarchate regarding Anglican ordinations and its significance. While of great importance from an administrative point of view to the American Church in particular, there is a grave danger that some enthusiasts will read too much into it. It was because this decree facilitated the work of the Division for church work among foreign-born Americans that your representative believed that time given to this important matter warranted a delay which meant neglect of other duties, and for that reason only.

The report of the Committee on Anglican ordinations was substantially the report of Professor P. Comnenos. This is the culmination of a movement begun by the General Convention of our Church in 1863. As the Rev. John A. Douglas, of London, has well said: "Much has happened since Philaret of Moscow told Dr. Liddon that in declaring Anglican Orders to be very doubtful he judged them on the evidence as presented by Roman Catholic writers." Another step was taken when Prof. Androustos, in his monograph, expressed a belief that a pronouncement on the Sacramental life of the Anglican Church by a large body of the Church might lead to a favourable decision on Anglican Ordination. One cannot be too thankful that his suggestion was not followed and a one-sided presentment of the Church's position made. Now, in the face of a careful study of our Church in her strength and her weaknesses extending over many years, a decision has been reached based upon documentary evidence and not *ex parte* declarations.

Referring again to the notes of the Rev. John A. Douglas, we quote:—

"Thus, if Professor Comnenos' conclusions are far-reaching, they are not rash or phil-Anglican. They are the result of long and protracted study of the matter. If he goes farther than his predecessors, it is because his enquiry began where they left off. It will be noted that in the main text of his work he concludes that—

"(1) Our Orders are valid for economical acceptance.

"(2) Our Eucharist and other Sacraments are valid.

"(3) The Eastern Orthodox could unite with certain of the Churches in our Communion without uniting with others.

"(4) The administration and reception of the Eucharist, etc., could and ought to be mutually allowed between us and them in emergency.

"(5) The Great Church of Constantinople can and ought to proceed at once to allow them—if necessary without the concurrence of other Autocephalous Churches."

The practical results of this decree are:—

(1) The validation of personal ministrations to isolated Greeks. It is impossible to overestimate the importance of this enlarged opportunity to serve the members of the Eastern Orthodox Church. In the past the services conducted by our clergy were irregular, and were accepted by the Orthodox Church through a courteous extension of their theory of economy (*oikonomia*). By this decree these acts become regular.

(2) Possible strengthening of the appeal of Foreign Missionaries to heathen

REPORT TO THE NATIONAL COUNCIL 149

peoples of the East through the exercise of a ministry acceptable to the East as well as to the West. Eastern religions centre their practices around a mystical and contemplative life. This aspect of the Christian life has been subordinated to the practical and aggressive elements in the life of the Western Church. The evidence that that portion of the Christian Church that still places these Eastern traits in the forefront has recognised the ministry of the Anglican Church should open new avenues of approach to non-Christian Easterns.

(3) Encouragement of the general approach towards Christian Unity in which the Eastern Church has played so conspicuous a part in recent years. It is not always recognised that the voice of the Orthodox Church has been one of the most insistent in recent years in that cry that has gone up from the Christian world for unity in the Church of Christ. In fact, the programme for conferences on Christian Unity accepted at the Geneva Conference in 1920 was that offered by the Greek delegation.

It is necessary to repeat that this is only a great step towards unity, and by no means implies immediate union with the Eastern Church. It does not even mean intercommunion. Great care should be taken that this decree is not exploited and that Græco-philos do not presume upon the recognition of their ordinations.

RECOMMENDATIONS.

After this very lengthy preamble we approach the consideration of particular recommendations.

We must clearly determine in our own minds whether we are moved with a sense of responsibility for the Near-Eastern Churches. If we can divorce the idea of missions from that of ecclesiastical propaganda, we would pronounce this the greatest missionary opportunity open to our Church. A sister Church, enjoying the opportunity for independent action as a unit for the first time in centuries, longs for the immediate recovery of the intellectual and moral leadership which had given her the courage to prefer bondage to apostasy. In this great work of recovery she has need of encouragement and co-operation in attaining her ideals of educational or administrative efficiency. If we have been permitted to develop other and more modern methods while the genius of the East was being stifled, is it amiss to hope that we are now prepared to share it?

For several decades other religious bodies have been active in the Near East as propagandists of their faith, and through their activities large educational institutions have been erected. Naturally there has been no definite co-operation with the Orthodox or Armenian Churches. In the popular opinion an American Christian is one lacking sympathy with the native Church. On all sides there is an expression of regret that we are not known to the people. The heads of the Churches recognise the unique position of our Church, and also the great value of our co-operation. There is a real cry from Macedonia for our help.

In the light of this statement the following suggestions for co-operation are made:—

(1) That a Chaplain be appointed for Constantinople in accordance with the requests of the Patriarch of Constantinople and the Bishop in charge of European Churches, and that such Chaplain be instructed to minister to the needs of American residents and visitors, to assist under the direction of the Patriarchate in the education of Orthodox Priests and to guard the interest of the Orthodox and American Churches in the administration of Near-East Relief.

(2) That, with the approval of the Archbishop of Canterbury, a priest of our Church be appointed to assist the Patriarchate of Antioch in developing its spiritual and financial resources along the lines followed by our nation-wide campaign, and that a commissioner be appointed to consider the question of co-operation in the educational programme of the Patriarchate.

(3) That approval be given to the proposal approved by the Bishop of Jerusalem to appoint one teacher in theology and, if possible, one teacher in secondary branches

for the seminary of the Armenian Church at Jerusalem. This seminary is asked to be used by the Armenian Patriarchate of Constantinople.

(4) That a commission be appointed to confer with the Archbishop of Canterbury or his commission in the matter of co-operation in the work among the Assyrians in Mesopotamia, with the understanding that no work be done in Mesopotamia without the full consent of the Archbishop of Canterbury.

(5) That provision be made for completing the work which could not be accomplished this summer, especially the development of closer contact with the Hungarian Church and the several Churches of the Balkans.

(6) That a part of the policy of the department of a mission should be an arrangement of occasional visits of the clergy to various Orthodox and Armenian centres in order that they may become known to each other, not only of those centres, but of the surrounding country.

(7) That an appropriation, not to exceed _____ per annum, be placed at the disposal of the Department of Missions for the development of missionary work along educational lines in the Near East at the request of, and in co-operation with, the authorities of the Native Churches.

ITINERARY.

It is necessary to outline, in more or less detail, the itinerary in order that an appropriate background may be found. A telegram, followed by a letter from the Patriarch of Constantinople, made it advisable to follow a southern rather than a northern route. By this arrangement your representative went via Patras to Athens. Here he was able to meet the Metropolitan of Athens, the King, the Army Minister of Foreign Affairs, members of the Holy Governing Synod, the well-known theologians, Dr. Hammar Abivasian and Father Chrysostomos Papadopoulos, Dr. Hihouart, the head of the Y.M.C.A., the representative of the League of Nations, Archimandrite Sergieff of the Russian Church, Princess Demetref, the most conspicuous figure of the Russian community, leading members of the Royalist and Liberal parties. Through numerous interviews he was able to arrive at a fair estimate of the ecclesiastical and political conditions of the country. Among all the leaders there was an evident desire to develop a rapprochement with the Anglican Church. On the other hand, equally close contact with many who could speak for the people established the fact that the Anglican Church was practically unknown, and that, where known, it was not clearly differentiated from the Protestant bodies that had wrought havoc in certain sections of the Hellenic world. It was manifest that the people were willing to respond to such direct appeals as could be made by occasional visits from our clergy, that they welcome exchange of courtesies, and hope for co-operation, but, pending the experience acquired as the cumulative result of such direct contact, any proclamation of organic union with a comparatively unknown Church would tend towards misunderstanding, confusion, and, possibly, dissent.

Leaving Athens, he went to the Island of Crete in hope of an opportunity to interpret the spirit of the Church in that strong citadel of democracy and evangelical faith.

At Alexandria the Patriarch Photius granted him an audience. His Beatitude showed great interest in the organisation of the Episcopal Church and its relationship to the Church of England. As the Church of Alexandria is itself a missionary Church, ministering at present to the Greeks who come to Egypt for summertime purposes, there was little that could be discussed of a practical nature. The question of the relation of the Orthodox and Anglican Churches naturally came into the discussion, but even here the policy and the hopes of the Alexandrian Church could only reflect the policies of the other Autocephalous Churches, especially that of Greece. In the future, however, the Church of Alexandria will be a more potent factor in determining the policy of the whole Orthodox Church. Until the end of

REPORT TO THE NATIONAL COUNCIL 151

the last century the isolated position of the Alexandrian Church made it largely dependent upon the fraternal direction of the Patriarchate of Constantinople extending in numerous cases to the election or confirmation of the Patriarch. The present Patriarch has created a Synod similar to those of the other Patriarchates, consisting of the Metropolitan of Pelusium, Axum, Ptolemais, Nubia, Memphis and Tripolis, and no longer is dependent upon the good offices of the Œcumenical Patriarch.

Jerusalem offered the first opportunity to study the Armenian Church. The Patriarch received your delegate in the official hall, thus according him the courtesy due to the representative of the Episcopal Church. The Patriarch is a man of high intellectual development, and showed a more intimate acquaintance with the Episcopal Church and its activities than has been shown elsewhere. He welcomed our co-operation, especially in the education of his clergy, and hoped for larger co-operation. It was necessary, he felt, to have before us the picture of the more ignorant among the monks, and make any approach gradual and the result of careful educational preparation. Occasional visits of priests of our Church to the more remote communities would prove most helpful. The following day was the Feast of St. Gregory, Patronal Feast Day of the Armenian Cathedral. At this service the importance of the relationship of the Episcopal Church was marked by giving your representative the place of honour in the sanctuary opposite the Patriarch.

The interview with Damianos, the Orthodox Patriarch, while extremely interesting opened up no real opportunity for co-operation. It must be remembered that the Patriarchate of Jerusalem has jurisdiction over less than forty thousand souls. The Episcopate of the Patriarchate is peculiar in that all pastoral direction resides in the Patriarch. The Bishops are titular and are appointed to assist in the ceremonies connected with the Holy Shrines. There is an apparent exception in the cases of the Bishops of Ptolemais and Nazareth; but in reality these are merely suffragan Bishops to his Beatitude. The apparent conflict over the jurisdiction of the Patriarch in Synod and the Brotherhood of the Holy Sepulchre disappears when it is known that the two organisations are identical. It is helpful also to remember that the Orthodox Churches within the Turkish Empire were known as the Churches of the Romans, and that the Churches owing obedience to the Papal Hierarchy are known as the Latin Churches.

While the Church of Jerusalem must play an important part in the reunion of Christendom, for the reason just outlined, it can have little bearing upon the question of practical administration within our own Church, other than giving or withholding approval to any action which might be taken by the other Patriarchates. Naturally a constituency of forty thousand will produce very few immigrants. It will be interesting to record, however, that the Patriarch believed that the Abyssinian Church should be considered in connection with any *rapprochement* towards the Orthodox Church of Jerusalem.

No opportunity was given to inspect the properties of the American Schools of Oriental Research in which a fellowship for one of our Priests had been offered. The Rev. Dr. Nies, with whom this matter was to have been arranged, was ill when your representative arrived in Jerusalem, and died the day before his departure. The Rev. Dr. Montgomery, of the Philadelphia Divinity School, is President of the School, and, of course, is more fully competent to advise on the matter.

Difficulties of travel presented themselves after leaving Jerusalem. The railroad service between Syria and Constantinople had been cut by the Turkish and Grecian troops. It was necessary either to abandon any effort to study the important work of the Near East Relief Administration in Syria, and an equally important visit to the Patriarch of Antioch, or wreck utterly a carefully-laid programme. The importance of such visits at this time seemed to warrant the discomforts and delay.

In Damascus it was hoped that an interview could be had with the Patriarch of Antioch, who, for years, had made this city the centre of his activities. It was found,

however, that he had gone to Beyrouth. It was possible to have some intercourse with the Damascene Clergy. The Metropolitan of Hauran, a very influential member of the Synod, visited your representative at his hotel. Like all others, he displayed great interest in closer relations with the Anglican Church. The Church of Syria is passing through a troublous period. The Latin Church has gained great influence under the French control; and because of the loss of support formerly granted by the Russian Church, the Patriarchate is passing through a period of extreme poverty.

This visit was followed by that of a layman in very high office and of wide influence. His statement of the condition of the Church was most enlightening. The aggression of the Latin Church, the poverty of the Patriarchate, and the ignorance of the clergy, endangered the life of the whole Antiochian Church. He pleaded for administrative assistance from the Episcopal Church. He further stated that there was much wealth among the Orthodox Syrians which had never been touched, but which would be given generously to a revived Church. Later in the day he returned with the statement that he had consulted with leading men in the City of Damascus, who believed that immediate growth would follow an effort on the part of the Episcopal Church to assist in the development of the spiritual and material resources of the Church, along the lines of our nation-wide campaign.

Fortunately, the Patriarch of Antioch was in Beyrouth when your representative arrived. An interview was immediately arranged. At this interview there was present Gerassimos, Metropolitan Beyrouth, and his Deacon, Bashir, formerly instructor in the American University. His Beatitude treasured grateful recollection of the visit of Bishop Anderson, and was filled with great interest in the affairs of the Church which had sent him. He inquired in great detail concerning the organisation of the Episcopal Church. His interest in the Syrians in America was great, indeed; and inasmuch as he was not officially represented in America, he granted to your representative full authority to minister in person, or through representative, to his people, promising to assume like responsibility for members of the Episcopal Church. He recognised the need of his own Church and would welcome any moral support or encouragement in the educational or administrative work of the Church.

This visit was returned by the Metropolitan of Beyrouth, who showed great interest in the plan for assisting in an administrative way in the re-organisation of his Church. He emphasised also the great need of co-operation in the education of the clergy. Later, we visited the monastery of Saint Elias at the place where Elias slept at the time of his vision. An effort is now being made to convert this splendid building into a Theological Seminary. Co-operation in this work should be seriously considered. Metropolitan Gerassimos intends to visit America, to attend the Committee Meeting of the World Conference on Faith and Order. It is hoped that he has carried out the plan to so time his visit as to attend the session of the General Convention.

The rest of the visit to Beyrouth was confined to a careful study of the work of the Near East Relief Administration, among the Armenians and Syrians at Gebail, Gezih and Sidon.

It was only possible to leave Beyrouth on a very slow vessel, requiring ten days for the trip to Constantinople. We were able to disembark at Alexandretta, a day and study the conditions of the Syrian City, nearest the Anatolian border. Leading laymen confirmed all that had been learnt in Damascus and Beyrouth concerning the condition of the Syrian Church. Here, however, greater emphasis was laid upon the great harm that was being wrought upon the Church by the activities of Protestant Missionaries, as well as the encroachment of the Latin Church. The Syrian Church was not organised to face these dangers. The Bishop of Alexandretta had gone to Aleppo, the Archimandrite Ignace acting as his representative. He, too, knew of the Episcopal Church and, while doubting the wisdom of any formal union at present, begged our assistance in the present crisis.

Short stops at Mersine and at Adalia in Anatolia, were of interest in giving an in-

REPORT TO THE NATIONAL COUNCIL 153

sight into the conditions which distress this part of the world. Conclusions arrived at are largely political in their nature and not germane to this report.

Great hope was placed in a visit to Cyprus, which, with the Kingdom of Greece, has been considered the centre of great influence in the ecclesiastical affairs of the Levantine district. Unfortunately the Metropolitan of Cyprus was away from home. This is regrettable, because in the event of a general discussion of the question of Anglican Ordinations, the Church of Cyprus claims rights second only to those of the four Patriarchates.

At Smyrna it was possible to obtain an interview with the Metropolitan and some of the leading lay members of the Synod. He naturally discussed at length the troubles and persecutions through which his people had passed. He welcomed any *rapprochement* with the Anglican Church as essential to the encouragement of his people. His knowledge of the Episcopal Church was very complete and he referred with great satisfaction to the visit of the Bishops of Chicago and Fond du Lac. The Archimandrite of Smyrna was equally enthusiastic in his desire of closer relations with the Anglican Church.

These numerous delays prevented arrival at Constantinople before July 8th. The Patriarchs of the Armenian and Orthodox Churches, however, were still in the city, although the active and energetic head of the Jacobite Syrian Church had left. At the same time Mr. Vickrey, the Executive Secretary of the Near East Relief Administration, and Dr. Atkinson, Secretary of the Alliance for the Promotion of Peace through the Churches, arrived. After conversation with the latter, it seemed wise that the representative, who was already a member of the Alliance, should accept appointment as representative of the Episcopal Church at the Biennial Conference in Copenhagen. He had attended the last conference at St. Beatenberg, Switzerland, in August, 1920, and knew from experience that the meeting presented an unusual opportunity to meet the leaders of the various European Churches.

The mission to Constantinople had three objectives, *viz.*, Conference with the leaders of the Eastern Orthodox and Armenian Churches and study of the activities and methods of the Near East Administration.

Negotiations with the Armenian Church at this time were very brief. Two days after his arrival your representative, together with representatives of the Near East Relief Administration, visited the Patriarch at his home. Verbal greetings of the Presiding Bishop and President of the Council, were presented, preliminary to the presentation of formal greetings. His Beatitude expressed his great appreciation of the interest shown by members of the Episcopal Church in the cause of suffering Armenians, and tentative plans were made for a conference.

Negotiations with the Eastern Orthodox Churches were active from the beginning. Immediately upon his arrival your representative was summoned to the Patriarchate, where he discussed with His Holiness the purpose of his visit, and reported upon his visits to the other Patriarchates. His Holiness showed the same zeal in the cause of *rapprochement* that characterised his activities in America. He believed, however, that unity must grow out of personal acquaintance, and that a mere paper agreement would not advance us very far.

The following day, being Sunday, the Patriarch attended service at the Church of St. Constantine in Psanoratica, which is really the ancient city of Byzantium. He requested the attendance of your representative and assigned him the place of honour and permitted him to share with him the special portion of the antidoron made for the Patriarch. At luncheon the Metropolitan Joakin and the Bishop of Papas were present. Later in the day the Metropolitan Joakin and the Secretary to His Holiness returned the visit.

The following day was spent with the Patriarch and Holy Synod, who had adjourned to the Theological Seminary on the Island of Halki for the undisturbed consideration of important problems. This close association with the governing body of the

Œcumenical Patriarchate offered an unusual opportunity not merely for exchange of views, but in advancing the purpose of the visit, greater facility in administering to the foreign-born. The presence of Prof. Comnenos, the highest authority on Ecclesiastical Polity in the Orthodox Church, who speaks excellent English, and the learned Dionysios Minos, Bishop of Voula, a Secretary of the Synod, who also speaks English freely, presented added opportunities.

The need of his suffering people was continually on the mind of the Patriarch. In addition to the dependent Greeks, the Patriarchate is endeavouring to provide for the Russian orphans who have been driven from port to port. Even while the Holy Synod was at Halki, the Theological Seminary was in the hands of mechanics, who were preparing it as a shelter for a thousand Russian orphans who were expected daily. There is no racial obligation to care for these children. The work will be a burden upon the limited resources of the Patriarchate, and will be considered again in connection with our relief programme.

The question of American co-operation in the relief work of the Near East was under frequent discussion. While they are grateful for the aid given through the Near East Relief, they regret that this relief cannot be given directly by the Episcopal Church. Your representative pointed out the moral necessity of co-operation with the Near East Relief, if a proper *modus operandi* can be established and certain doubts removed. Two special difficulties present themselves in the discussion of relief work with the heads of all Eastern Churches. Heretofore the Orthodox Prelates have not been consulted in the determination of policies and programmes. This, of course, is unfair, inexpedient and at the same time an unnecessary discourtesy. On the other hand, there is a strong conviction that relief often has been obtained at the sacrifice of allegiance of Church members in certain districts.

The recent statement put forth by members of the English Church¹ was under constant discussion, and was receiving serious consideration. The concordat made by a committee of our own Church was never mentioned in any discussion. This was natural because the concordat did not deal with disputed points. The general opinion was that the English statement would form a satisfactory basis of discussion, when the time for formal consideration for union arrived, and for conferences in the interim. At the same time it was recognised that the statement is put forth merely as a basis of discussion and does not express the opinion of the whole Church, and they are prepared to consider certain modified statements and changes in terminology, which would not be inconsistent with the faith of the Holy Orthodox Church.

Although the question of unity and ecclesiastical relationship was always being raised, it was recognised that all these considerations would have to be taken up in due order in the future. The immediate purpose of your representative's mission was administrative. Happily, the opportunity for co-operation along these lines was at hand. A special committee of the Holy Synod had unanimously adopted the report of Prof. Comnenos on the validity of Anglican Ordinations. Consideration of the report had been postponed owing to pressure of other duties and lack of necessity for immediate action. The need of regularising the occasional ministrations in America and elsewhere presented such occasion. The question was, therefore, given an early place upon the calendar. The approach of the Russian orphans already mentioned forced postponement of consideration.

At this time, Mr. Vickrey, General Secretary of the Near East Relief, came to Halki, and urged the necessity of a personal visit to Transcaucasian Russia and Armenia, stating that a programme had been worked out permitting return to Constantinople in two weeks. This, also, afforded an opportunity for a visit to the Catholicos of the Armenian Church at Etchmiadzin and to the Catholicos of the Georgian Church at Tiflis. The Œcumenical Patriarch believed that the time thus

¹ The E.C.U. Declaration, see *Christian East*, July, 1922.

spent would be profitably used and promised to push the consideration of the question of the validity of Anglican ordination at the first opportunity.

Little need be said of the Transcaucasian trip just now, as much of it relates to the work of the Near East Relief Administration. The Catholicos of the Georgian Church was absent from his Diocese.

(To be continued.)

JERUSALEM LETTER.

A CERTAIN amount of comment has recently been caused by a declaration made by Mgr. Kattan, Melchite Bishop of Beirut. The Bishop stated that he saw no obstacle to the Reunion, in the near future, of the Melchite Church with the Orthodox Patriarchate of Antioch. The Bishop is understood to have propounded a scheme whereby the supremacy over the Church thus united should remain with the Orthodox Patriarch until his death, and should then pass to a Prelate recognising, as do the Melchites, the supremacy of the Pope. Such a scheme is, on the face of it, an anomalous one, because, if the Orthodox Patriarchate of Antioch were ultimately to recognise the Pope, it would certainly thereby sever itself from communion with the other Orthodox Churches, and so simply become another Uniate Church, the situation thus remaining as before. The fallacy of the scheme has evidently been realised by the Melchite Patriarch, M. Mgr. Kadi, who, in a recent interview, has characterised his suffragan's proposal as a counsel of perfection rather than a practical proposition.

I know how glad you would feel at the action of the Patriarch Dawid Damjanec and his Synod in the matter of the recognition of our Orders. It was rather thrilling.

I have seen a great deal of them during their Easter; our Bishop was away, and I attended all their services. This year, for the first time, I was asked to walk in the procession with the Patriarch at the "Holy Fire," which is accounted a great privilege; I was the only person in it not being an Orthodox ecclesiastic or a banner-bearer. It was a most interesting experience; all that a surging throng, that had been waiting, many of them all through the night, all of them many hours, for the great moment; yet, as we marched three times round the Holy Holy Tomb, never once was the venerable old Patriarch so much as touched or disturbed in his step by the throng. The excitement when the Fire showed out through the orifice was intense; the scene when, in a few minutes, the half-dark interior was ablaze with thousands of tapers was as wonderful as ever. But there was a splendid lack of "regrettable incidents" this year. Partly this is due to the organisation by the British authorities; they had only 100 police, whereas the Turks, in old days had 600. But surely something must also be credited to the people. We find plenty of our English people here to say that the old and discreditable elements of rowdiness were what the people most loved; that they had no wish to reform the ceremony, and had lost all sense of its being a spiritual and symbolic service. This certainly is not so. I know from personal knowledge that there are very many who feel distressed and ashamed that this service has been overlaid with a sort of chartered and traditional rowdiness, like some of our old English "fairs"; they are most anxious to restore it to the solemnity and beauty inherent in it; and they have plans and ideas for doing so. And amongst the general body of the people there is, I feel, a sense now that, under British rule, they can and ought to be rid of the bad traditions; and this, I am sure, has been reflected in the general behaviour of the crowd, and will be year by year increasingly.

The Crown Princess of Abyssinia has been here on a visit, and has given our Bishop a royal present—two sacks of coffee, a sum of money with which we shall buy some ornament for the Cathedral, and seven rings of pure gold to make a Cross for the Bishop.

ATHENS LETTER.

BISHOP GORE IN ATHENS.

BISHOP Gore, the Chairman of the "Eastern Churches Relations Committee," appointed by the Archbishop of Canterbury, has recently been making a tour in such centres as Prague, Bucharest and Constantinople, in order that he may gain first-hand knowledge of the subject dealt with. At the conclusion of this journey, he paid a somewhat brief visit to Athens, where he was received, as a matter of course, with honour and hospitality by the heads of the Church in Greece. English bishops to-day, with the exception of the Archbishop of Canterbury, are mostly unknown personalities outside England, and we have no men who, like Stubbs, Lightfoot, and Creighton in a past generation, are acknowledged as European masters in their own particular line. With Bishop Gore the case is somewhat different; his name is known in Greek circles at least as that of a scholar, a theologian, and also as "Phil-hellene." Therefore, he was made welcome at Athens, in those personal capacities as well as a representative of the Church of England, and was formally received by the theological faculty of the University as well as by the Metropolitan and his Synod, and had also a private audience of the King.

Actually, we fear that the visit of the Bishop effected less than had been hoped from it, even in the way of those discussions which lead to a mutual understanding, on which formal and friendly relations may be based in the future. This was due mainly to conditions of health; the heat in Athens, which was abnormal for the time of year, combined with a local water famine to break down the Bishop's health. The Conferences which he had hoped to hold were abbreviated of necessity; he was unable to be present, according to the invitation of the Metropolitan, at a solemn celebration of the Liturgy, and his whole visit had to be shortened to half of its intended length. The fact caused severe disappointment, both to the Bishop himself, and also to all the circle of his hosts in Athens, who were doing all in their power to make his visit enjoyable as well as useful.

Even if the conferences were of necessity abbreviated, they were distinctly useful in the one way that was hoped for, *viz.*, that of promoting a mutual understanding among Anglicans and Orthodox, of the positions of the two bodies relatively to one another. The fact of the abbreviation, however, was a disappointment to the members of the theological faculty of the University, with whom, as with the Holy Synod itself, one of the discussions was held. Many of the subjects that professors and bishops had put down for debate, and on which they were most anxious to hear the opinion of an ecclesiastic of weight and position in the Church of England, could never come up at all, and it may be worth enumerating the more important of them here, as showing to those who take an interest in the matter what sort of questions are likely to be posed to them by their Orthodox friends, or at least, what those Orthodox friends are likely to have at the back of their minds.

Thus, the first question, put by a leading member of the Holy Synod, was as follows: "Do you, or do you not, regard the Holy Eucharist as a sacrifice in the Church of England?"

The reply of the Bishop was on the following lines: "The Church of England makes her appeal to primitive antiquity. There is no doubt of the historic fact that all the primitive fathers regarded the Eucharist as a sacrifice, and, therefore, all our Anglican theologians of weight assert that we in the Church of England do so likewise. In our authoritative formulas, we have had to avoid two dangers:—(1) That of mediæval mis-statements, as much opposed to the teaching of the Fathers and to that of the Orthodox Church as to our own, *viz.*, statements of "sacrifices of masses," and the like. (2) That of a Protestant reaction against the above; a reaction that, as is the wont of such movements, went too far. Yet the Church of England, striving

as she does to hold old revelation and new truth in a synthesis, most certainly teaches that the Holy Eucharist is a sacrifice."

No attempt was made to define the term "sacrifice."

Other questions betrayed, as the Bishop pointed out, a certain lack of familiarity in the minds of the questioners with the Anglican atmosphere—a lack, however, at which we can hardly point the finger of scorn!

Thus, "What is the Anglican conception of the Church, as held by the High and Low Church parties, and how do those parties look on the idea of Anglican reunion with the Orthodox, and on the recent recognition of Anglican orders by the same?"

Another question, which members of the Synod pressed as particularly important (thereby showing how differently the same matters bulk in Eastern and Western eyes), was as follows: "What is the Anglican attitude to Swedish, Danish, and other Lutheran ordinations?" To this the Bishop replied that, to an Englishman, the question whether the episcopal succession had, or had not, been maintained in any given body, was one of historic fact. Quoting the resolutions of the Lambeth Conference, he showed that the commission of students charged with investigating that point had come to the conclusion that the succession had been maintained in Sweden, the only place where any action had been taken, and that our attitude was based on that fact.

Other questions, dealing with the mutual relations of the "High" and "Low" parties in England, the main theological tendencies and the leading theologians of the day, and the matter of the Anglican attitude to questions of Biblical criticism, could not be approached, owing to lack of time, and the fact that the Bishop was in no case to endure a long discussion. The Bishop ended, however, by urging very strongly the need of greater mutual knowledge on both sides, as a necessary preliminary to any future *rapprochement*, and suggestions were made, from the Greek side, of the establishment of Greek lecturers at English universities, and of English lecturers at those in Greece and other orthodox lands, as a means of promoting that end. The translation of standard English Church histories (such as Wakeman) into Greek, as a text-book for theological students, was also suggested.

Our hosts' consideration for the Bishop's fatigue brought the Conference to an end before its Agenda were completed, and the fact that the Bishop had been obliged to curtail his visit prevented its renewal till some other and more favourable opportunity.

W. A. WIGRAM.

12th, 19th, 20th July.

OUR BOOKSHELF.

Allocation on the Relations of the Anglican and Eastern-Orthodox Churches. By the Archbishop of Canterbury (with Greek translation by Dr. J. Gennadios). Faith Press. 1923. 6d.

Nothing need be said to enhance the value and importance of this utterance of our beloved Archbishop of Canterbury. It is a human document, for, in spite of its necessary reserve, it summarises his own 46 years' fruitful labour in the field of Anglican-Orthodox friendship. It is an historical document, for it contains the letters addressed to him by the Patriarchs Meletios and Damianos on the matter of Anglican ordinations, his own replies, and the Patriarch on Meletios' encyclical thereupon. It is an authoritative document, for, though again with reserve, it defines the position reached. Of necessity it must be included in any Anglican-Orthodox bibliography and will be quoted so long as such a bibliography exists. Moreover, the admirably exact and withal fine translation into modern Greek, made by that staunch veteran labourer for Anglican-Orthodox friendship, Dr. Gennadios, will

make it of the greatest service in familiarising the Orthodox with the official Anglican view of the present position. It will be obvious that these 31 closely-printed pages could not have been sold at 6d. on an economic basis. We understand that Mr. A. Riley and the Harold Buxton trustees have made the cheap production possible, and hope that a large sale will justify their generosity. Those who understand would gladly pay 2s. 6d.—the economic figure—for this indispensable little book.

The Separation of the Monophysites. W. A. Wigram, D.D. Faith Press. 1923. 12s.

There are books in plenty which give an outline of the Christological controversies of the 5th to the 7th centuries—from the point of view of the historian of dogmatic development. The rare merit of the work of Dr. Wigram in this book is that, though, at least at the outset, he may have been hardly conscious that he was taking it, his point of view all along is that of the historian of nationality. It is true that of necessity he deals with the dogmatic controversy, for the dogmatic controversies of the age formed the battle-ground on which the non-Hellenic nationalities both chose to fight and alone could have fought against Byzantisation. Once the Œcumenical Empire of New Rome had set itself to unify the varying cultures of its ancient peoples by Byzantinising their native Christianities, it became plain that, if the Syrian, the Egyptian—and also the Armenian—were not to become a species of the Græco-Roman genus, they *must* break away from the Græco-Roman Church. A series of articles illustrating this theme appeared in the CHRISTIAN EAST a year or so ago, their occasion being a request as to Intercommunion made to the Archbishop of Canterbury by the present Mar Ignatios—himself the lineal successor of the Monophysite Patriarchs of Antioch whose break with New Rome Dr. Wigram's pages describe. When we estimate the resistance of Egyptian and Syrian nationalism to the Byzantinisation of the Egyptian and Syrian Churches as a prime factor in the "Monophysite" schism, we neither minimise the fact that there were Monophysite heresies, nor doubt but that those heresies must, in any case, have produced passing schisms. Nor does Dr. Wigram make any such mistake. On the contrary, he brings out the theological issues with rare skill. In doing so, however, he makes plain the fact that, in addition to the Christological controversy, there was acute national conflict. The Egyptian and Syrian had no will for heresy but they had will for schism. In the event they quarrelled—probably most of them without any theological reason—with the Chalcedonian formula "in two natures"—but whichever side the "State" Church of the Empire had taken, they would have been in opposition. Not only does Dr. Wigram draw out all this with a clarity which leaves him no predecessor, but—and this is an additional warrant for classing his book among those absolutely necessary for the *apparatus criticus* of the student of Eastern Christianity—he gives us the picture not from the Græco-Roman but from the Syrian side. In other words, he has done just what Diehl and the Byzantinists have done for Constantinople during the past forty years. They found the current presentation of the Byzantine Empire and Church to be that traditional distortion—familiar to us all in Gibbon's *Decline and Fall*—of the true picture, which was inevitable when the canvas was painted by Latin and Papalist partisanship. So here Dr. Wigram has studied the Syriac writers as his prime sources and has thus given us a corrected story of the schism. His book should, therefore, be a new point of departure in the study of the ecclesiastical history of the period. In all this Dr. Wigram has very amply fulfilled his avowed intention of producing a book which would justify the Lambeth D.D. conferred on him by the present Archbishop of Canterbury. No University examiners could fail to appreciate his research, both for itself and for the linguistic and other equipment which it predicated, as a valuable contribution to knowledge. But his book has a third and very remarkable merit. It possesses that fugitive and extraordinary quality which belongs alone to the writing of the experienced man of affairs who is endued with intuitive appreciation of human psychology and has the faculty

of identifying himself with what he observes and then of describing it in swift, clear-cut, humorous phrases. There is much current history of which Dr. Wigram can say, *Quorum pars magna fui*. He has lived among and dominated the descendants of the very men whose history he narrates in this book. He can feel as they feel, and, as he writes of the drama of 1,400 years ago, he visualises it as only a Syrian can visualise it. Moreover, as we have said above and elsewhere, he has that pen which is found only once in a generation—the pen of Walpole and the perfect letter-writer. Among the few ambitions which hold us is the ambition to live to read a collection of Wigrameana—a volume of his *private* letters. It is, indeed, even more because of this personal note, so interpretative of Eastern Christianity, than because of its very great value as a monument of research that we urge our readers, one and all, both to place this book on their shelves and—once the unusual names and the unfamiliar theatre are appropriated, it will be facile, delightful, singularly instructive and fruitful reading—to read it again and again and yet again.

J.A.D.

Constantinople First: A Plea for a Sound Reunion. A. R. Sharpe. 1923. Sydenham & Co., Bournemouth. 1/-.

Most of us are familiar with the type of Roman Catholic book which, making a double *petitio principii*, exhorts Anglicans to abandon a non-existent Anglicanism for a non-existent Papalism. Mr. Sharpe has given us an effective antidote to that sort of stuff; and for that reason his book ought to be in every tract case. But he has done more. In his survey of the problem of Reunion in general, and of Catholic Reunion in particular, he gives the reader the true perspective, and he gives it just because he writes, not only with considerable historical and theological knowledge, but with rare insight into Orthodox mentality. We advise all our readers to get his book.

Ἡ Πραγματεία τοῦ Ἱερωνύμου κατὰ Ἰωάννην Ἐπισκόπου Ἱεροσολύμων. By Timotheos Pythagoras Themeles, Archbishop of the Jordan. 1923. The Press of the Community of the Holy Sepulchre, Jerusalem.

Archbishop Themeles is, of course, well known to us as an old Oxford man and one of the earliest recruits to the A. and E.-O.C.U., now amalgamated with the E.C.A. as the A. and E.C.A., of which last he recently accepted a vice-presidency. He is further recognised by general consent of all who know as one of the progressive and strong forces of the Jerusalem Patriarchate. In the erudite Introduction which he prefixes to his edition of the Greek text of St. Jerome's important statement of his own attitude in the Origenistic controversy, the Archbishop has given food for serious consideration to patristic students. We note with pride and satisfaction that the dedication of the edition is to his fellow members on the Committee of the A. and E.C.A.

The Papacy. By C. E. Douglas, S.F., and *The Papal Claims* by the same author. The Booklet Library, Nos. 29 and 30. One penny each. Faith Press.

These two admirably terse and withal brilliant little booklets are good munition for the phil-Orthodox campaign. Written from just the right angle, kindly if plain-spoken, they should be in every tract box.

Etudes sur la Théologie Orthodoxe, Le Dogme de la Rédemption. H. Placide de Meester. 1923. Rome.

A very useful piece of research in which the author reviews the doctrine of the Redemption as preached by Orthodox theologians, Greek and Russian. The treatment is admirable.

Les Catholiques Français et l'Eglise Russe. J. Calvet. Paris.

L'Eglise Russe et la Révolution. A. Gracieux. Paris.

L'Union des Eglises d'Orient et d'Occident. E. Baudin. Paris.

These three pamphlets are vastly different from books such as Fr. d'Herbigny's *L'Unité en Christ*. The first describes the group of phil-Orthodox Roman Catholics which formed itself round L'Abbé Portal just before the war—a group the motto of which might well be the truism which we read on p. 12, "*Moins l'on fera de polémique et mieux cela vaudra*," sc., the approximation of the two Communions by spiritual friendship and through mutual knowledge. It is when we read of such men as l'Abbé Morel and M. Gracieux, who gave themselves without thought of proselytisation to study and to love Orthodoxy, that we grow hopeful of Reunion with Rome. The second pamphlet is a terse account of the Russian Revolution of 1917 by one of the above-mentioned group, and ends before the promulgation of the revised constitution of the Church. The third contains an interesting though not very fruitful correspondence on Reunion by Muravieff, Metschersky and Bautain in the 'thirties. It is worth reading just because it elucidates the old point that the Papacy is the root difficulty for Reunion.

A Dictionary of the Eastern-Orthodox Church. By R. LI. Langford James, D.D.

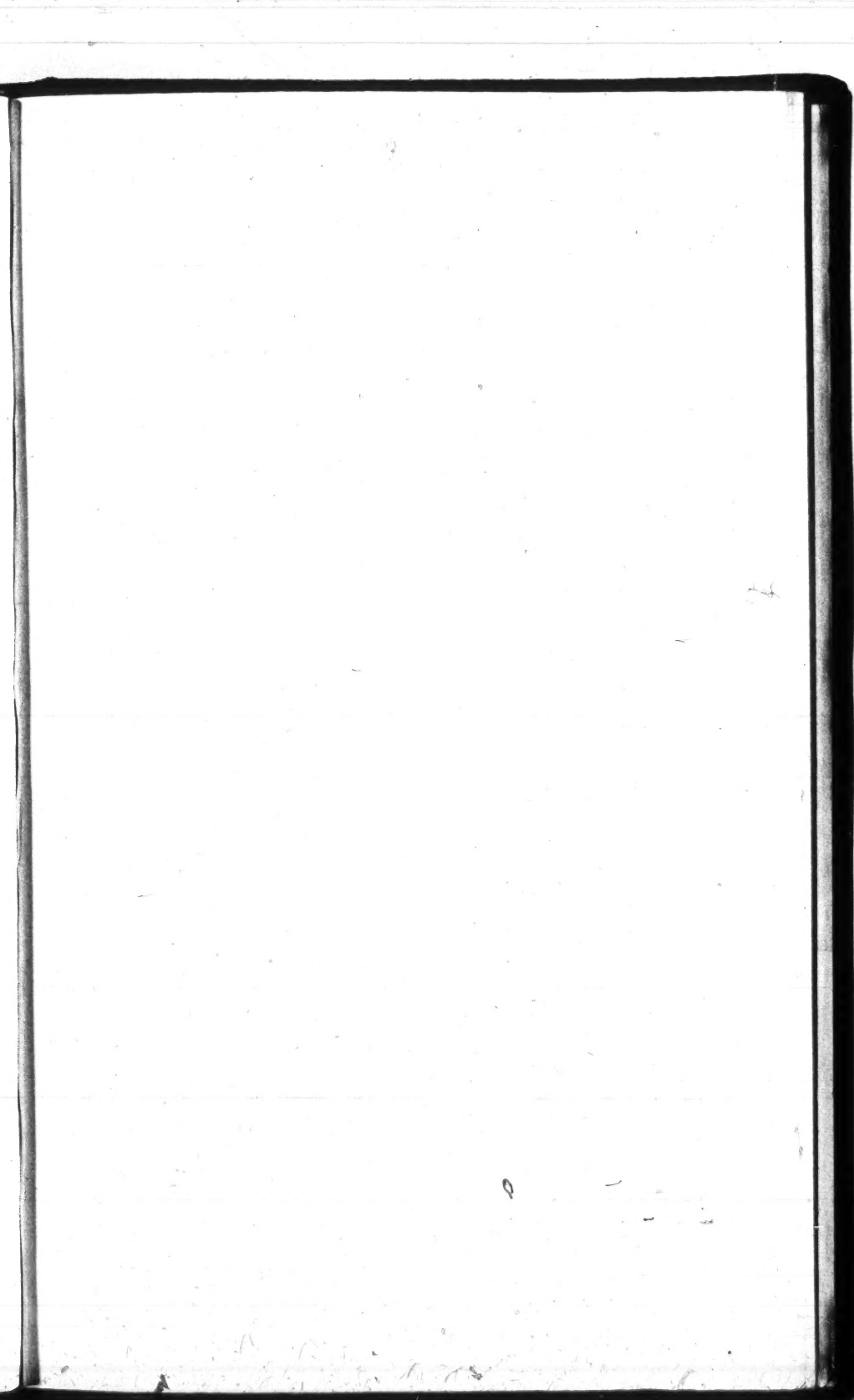
With a Preface by Joannes Gennadius, Litt. D. Faith Press. 1923. 7s. 6d.

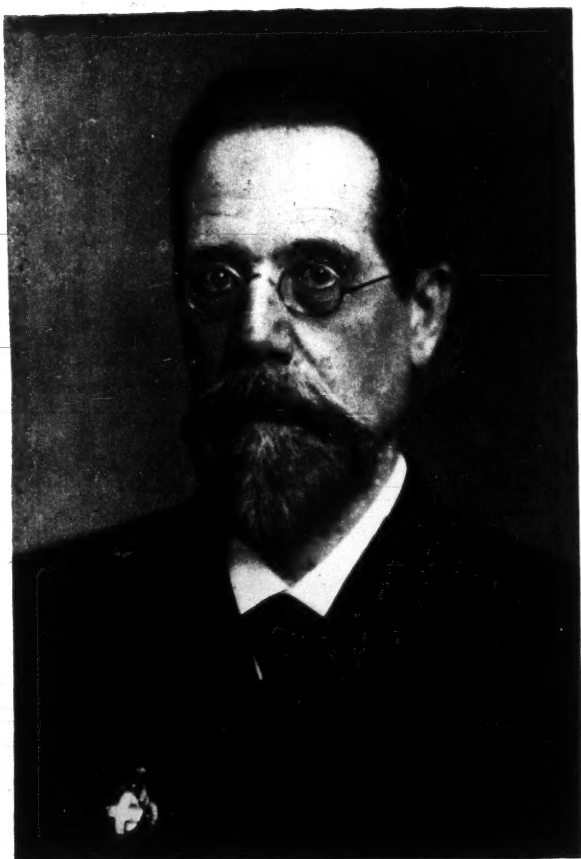
"The desire for knowledge of the Eastern Churches is a notable feature of English Church thought to-day, but the subject is unfamiliar, and it is not always easy to find the meanings even of the terminology employed. By means of this dictionary the least learned can inform himself of the details of Church organisation and ceremonial in the East. Even if he does not know the difference between an *archimandrite* and an *eikon*, reference to its pages will make matters clear. With this dictionary at his side, the reader can follow the most intricate discussion of Eastern affairs without feeling like a sailor on an uncharted sea." So write the publishers on the paper wrapper of the book, and, broadly speaking, we judge them to be justified. In fact, the Anglican-Orthodox movement has suffered, and suffered very greatly, for lack of simple ABC books for the student. Mr. Douglas, in his Anglican relations, has given us in an Appendix a catena of authoritative Orthodox doctrinal statements on the Church, the Sacraments, etc.. We have a little library of translations of the Liturgy and Office books. We have a good translation of Gogol's priceless *Meditations on the Liturgy*. But we had practically nothing else of an elementary guide-book kind, no first-grade history, no simple description of the worship, polity or doctrinal system of Eastern Orthodoxy. In default, our students have too often had recourse to books tinged from title-page to colophon with Papalism, such as Dr. A. Fortescue's *Orthodox Eastern Church*, and have thus been accustomed unconsciously to regard things Orthodox through a mist of subtle misrepresentation.

Dr. James' *Dictionary* is the first contribution to the library of unbiased elementary books on Orthodoxy, which we trust soon to see available. Of course, it is not exhaustive; such dictionaries never are. But, whether it be read straight through—a good thing to do with it—or kept for reference, it will be adjudged sufficient. Every student of Eastern Orthodoxy should procure it.

Finally, we should point out that the task which Dr. James set himself was far from light. He had no prototype available. Hergenrother and other German encyclopædiæ are as hostile to Orthodoxy as Fr. d'Herbigny himself. Dr. James had, therefore, to start at the beginning. That he has succeeded so well is due to his sound and assiduous scholarship. If at times, e.g., in what he has to say about the Patriarch Photios, his pen might have been guided by a Latin hand, we can forgive him. Those slips come from ancient habit. On the whole, he has given us a textbook of first value.

Dr. Gennadios' Preface is altogether delightful reading, well balanced and a contribution in itself.





PROFESSOR NICHOLAS GLUBOKOVSKY.